

RUMIYAH ^{EN}

Muharram 1438

ISSUE 2

O muwahhidin, rejoice, for by Allah, we will not rest from our jihad except beneath the olive trees of Rumiya (Rome). – Abu Hamzah al-Muhajir

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A Message From East Africa

When mentioning the obligation of jihad for His cause, Allah ﷻ indicated that some people would have reservations towards this noble commandment. He ﷻ said, “Fighting has been enjoined upon you while it contains that which you dislike” (Al-Baqarah 216). He then reminded the believers to place their trust in Him, by deferring to His infinite wisdom instead of relying upon their limited knowledge. “But perhaps you dislike a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not” (Al-Baqarah 216). He further taught them that if it were not for jihad, the world would be filled with corruption. “And if it were not for Allah curbing people by means of others, the earth would become corrupt, but Allah has much bounty for the creation” (Al-Baqarah 251).

Yet despite the command to wage jihad, despite Allah’s assurance of the immense good it contains for us, despite the well-being of the earth being at stake, and even despite the countless virtues and rewards promised by Allah and His Messenger for the mujahid, the murabit, and especially the shahid, there would always continue to be “men” who would fail to live up to this lofty obligation. They would remain behind, making excuse after excuse, despite the clear signs placed before them, as if implying that jihad no longer exists. When this false insinuation had first reared its head during the life of the Prophet ﷺ, he firmly refuted it, as Salamah Ibn Nufayl al-Kindi ؓ narrated, “I was sitting with Allah’s Messenger ﷺ when a man said, ‘O Messenger of Allah, the people have humiliated their horses, have put down their swords, and have said, ‘There is no jihad, for the war has laid down its burdens.’” So Allah’s

Messenger ﷺ turned his face towards him and said, ‘They have lied. The fighting has just begun, and there will not cease to be a people from my Ummah fighting upon the truth’” (Reported by an-Nasai).

However, even this clear statement from the Prophet ﷺ himself would make no difference to most of the qa’idin (those men who “sit back” instead of participating in jihad) and the murjifin (scaremongers). Instead, they would remain upon their misguided way of life, choosing to lay down their swords, whether because they were too busy chasing the Dunya, too cowardly to fight for the cause of Allah, or too blinded to recognize the obligation for which they will be held accountable.

Regardless of their excuses and misguidance, and despite the multitudes who turned their backs on the very deed described by the Prophet ﷺ as “the peak of Islam,” (Reported by Ibn Majah and at-Tirmidhi from Mu’adh Ibn Jabal), jihad against the enemies of Allah would continue. Allah would humiliate those who abandoned it, honor those who embarked upon it, and direct His sincere slaves to keep their swords unsheathed for His sake.

‘Aishah ؓ narrated, saying, “When Allah’s Messenger ﷺ returned on the Day of the Trench, he put down his sword and bathed. Jibril ؑ, with dust covering his head, came to him and said, ‘You have laid down the sword? By Allah, I have not laid mine down.’ So Allah’s Messenger ﷺ said, ‘Where to then?’ He said, ‘Over there,’ and gestured towards Bani Quraydhah.” She said, “Allah’s Messenger ﷺ then set out for them” (Reported by al-Bukhari and Muslim).

Thus, the Sunnah of the Prophet ﷺ was to march forth

and wage war against the enemies of Allah, not delaying for the sake of any distraction, even after having just endured a harsh siege that would become known as one of the most difficult episodes in the history of Islam. This was the clear guidance of the Prophet ﷺ. So what is the matter with those men who claim to follow him ﷺ but continue to remain behind, having laid down their swords, even watching passively as they are surpassed on occasion by the women of the Ummah?! Such was the case on “11 September 2016,” when three muwahhid sisters ؎ carried out a daring attack on a police station in Mombasa, Kenya, targeting the security forces of a Crusader nation, and doing so in support of the Islamic State after declaring bay’ah to the Khalifah ؎. They thereby followed in the footsteps of Tashfeen Malik ؎ – the wife of Syed Rizwan Farook ؎, his partner in the blessed operation against the Crusaders in San Bernardino, California¹ – with all three sisters attaining shahadah after voluntarily shouldering a duty that Allah had placed on the shoulders of the men of the Ummah, the duty of fighting for the cause of Allah.

The Sunnah of the Prophet ﷺ directed its incitement for physical combat towards the men of the Ummah. Why, then, do so many men continue to neglect their duty? Why have they laid down their swords and armed themselves instead with one excuse after another for not fulfilling their obligation? Why have they dismounted their steeds of war and boarded the bandwagon of qa’idin busy chasing after the Dunya? And why have they sat back idly – if not cowardly – while the Ummah’s chaste, noble women, for whom jihad is a voluntary and righteous deed, stood in all their bravery to fulfill the duty of men?!

In abandoning jihad, such men have placed themselves in the ranks of those described by Allah as fasiqin, and have been threatened with losing Allah’s guidance and receiving His punishment in its place. “Say, ‘If your fathers, your sons, your brothers, your wives, your relatives, the wealth which you have obtained, the commerce wherein you fear decline, and the dwellings with which you are pleased are more beloved to you than Allah and His Messenger and jihad in His cause, then wait until Allah executes His command. And Allah does not guide the fasiq people’” (At-Tawbah 24).

Thus, it is necessary that they hasten to repent, and then hurl themselves into the midst of the battle by attacking the kuffar nearest to them. Let them follow the example of the lions who have preceded them by striking the Crusader citizens and interests wherever they are found in the West – as was ordered by Shaykh Abu Muhammad al-Adnani ؎ in several official addresses – especially as the Crusaders continue to wage war against Islam and the Muslims, never hesitating to commit more atrocities against the men, women, and children of the Khilafah.

Those Muslims residing in the West, in particular, have an opportunity to terrorize the Crusaders themselves as well as the imams of kufr allied to the Crusaders.² These murtadd imams have fabricated a false religion of apostasy from elements of democracy, nationalism, liberalism,

pacifism, and pluralism, doing so in servitude of their Crusader masters. They have deceived hordes of people, who follow them on the path to eternal Hellfire. As such, one should not downplay the importance of targeting and eliminating the imams of kufr in the West, doing so in support of Allah’s religion.

If, having witnessed the Ummah’s plight and seen its women rise up to defend it, one is still unable to find the motivation to push past his excuses and march forth for the cause of Allah, then he should question his iman and should fear that his doubts and hesitation stem from a hidden nifaq that he is not aware of within himself.

“Those who believe in Allah and the Last Day would not ask permission of you to be excused from striving with their wealth and their lives. And Allah is Knowing of those who fear Him. Those who would ask permission of you are they who do not believe in Allah and the Last Day and whose hearts have doubted, and they, in their doubt, are hesitating” (At-Tawbah 44-45).

If there are any men of this Ummah, who have not yet taken their stand against kufr by waging jihad for Allah’s cause and who truly care about fulfilling their duties to their Lord, they must march forth without delay. They can take their example from the countless thousands of men who have sacrificed themselves for Islam throughout the ages, or they can take a lesson from their courageous sisters. These men can learn what it means to be sincere to Allah ﷻ by reading the last testament of their sisters in Kenya who have joined the ranks of the shuhada – we consider them so, and Allah is their judge. After opening by praising Allah, sending peace and blessings upon His Prophet ﷺ, and declaring their bay’ah to the Khalifah ؎, the martyred sisters ؎ said:

“A Message to the Kuffar: We say to you, O filthy ones, ‘Indeed, we are disassociated from you and from whatever you worship other than Allah. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone.’ By Allah, peace and security will only be wishes for you, especially when you’ve taken it upon yourselves to fight and oppress the true Muslims. You expect to live in peace while you kill us and fill your prisons with our brothers and sisters? Know that the Islamic State soldiers are everywhere and by Allah, we will take revenge. Even if it takes a while, we will take revenge.”

After addressing the filthy Kenyan government – may Allah hasten the conquest of Kenya for the Soldiers of the Khilafah in Somalia – the sisters ؎ addressed their brothers and families, saying:

“To our brothers in din: Get ready and march forth towards Jannah as wide as the heavens and earth.”

“To our families: We know you’ll be shocked by our act, but know that Allah and His Messenger and jihad in His cause are more beloved to us than you and ourselves.”

“The meeting place is Jannah.”

“Your sisters: Umm Maysarah, Umm Ma’bad, Umm Sa’d.”

1 See Dabiq, issue 13, “Foreword,” pages 3-4.

2 See Dabiq, issue 14, “Kill the Imams of Kufr in the West,” pages 8-17.



IMPORTANT MEMORANDUMS

The rulings on those who refrain from making takfir of mushrikin who claim Islam and those who refrain from making takfir of Sahwah factions who claim jihad are important matters that should be addressed, as they are related to the matter of tawhid and iman, the heart and soul of the religion. Thus, one of the chief offices of the Khilafah – the Central Office Overseeing Shar’i Dawawin – addressed the issues in two memorandums, which will be quoted below.

The memorandum on the ruling of those who refrain from making takfir of mushrikin who claim Islam begins by presenting two positions “both being incorrect due to excess on one hand and negligence on the other,” defining the term “asl ad-din” (the foundation of the religion) used in both as “that by which tawhid is established before the advent of the prophetic proof.”

The first position presented was that “whoever refrains from making takfir of mushrikin who claim Islam, is a mushrik exactly like them, because making takfir of them is part of asl ad-din. So the refrainer is exactly like those who worship others besides Allah, and he is absolutely one of them in both name and ruling.”

The second position presented after was that “takfir is not part of asl ad-din, but is one of its inferred requirements. So the one who refrains from making takfir of mushrikin who claim Islam, has not disbelieved until the hujjah (evidenced argument) is established against him, all shubuhah (doubts) are removed, and his tawil (misinterpretation) is eliminated.”

The memorandum then explains that “the first claim implies a corrupt concept, because major shirk has a reality and description that, if actualized, designates the one who possesses it a mushrik. If we were to absolutely equate the one who refrains from takfir with the one who worships others besides Allah, then making takfir of the one who refrains from making takfir of the refrainer would be absolutely necessitated, since major shirk is not excused by ignorance and the refrainer (according to the first claim) is a mushrik exactly like the initial person [the mushrik worshipping others besides Allah]. And the one who refrains thereafter [from making takfir of the other refrainers in the chain] is also a mushrik [exactly like the initial person], and so on. This is the actual inference – not an imagined understanding – of this claim’s line of reasoning. This line of reasoning leads to making chain-takfir, an invalid bid’ah that can never be controlled and that originates from an incorrect understanding of the texts. This claim is rejected due to the invalidity of its inference.”

The memorandum goes on to explain that “the second claim also implies a corrupt concept, as it makes takfir of the mushrikin like one of the masail khafiyyah (obscure issues), for which it is impossible to establish the hujjah and impossible to make takfir of the refrainer as long as he has some shubhah (doubt) or tawil. The essence of this claim is the annulment of an agreed upon nullifier of Islam. Whereas, the existence of shubhah is a passing matter that must be eliminated... As for making this passing matter a foundation upon which rulings are based, then this would result in the annulment of these rulings and the nullification of what it means to manifest the religion. This is in opposition to what is transmitted from the imams of the religion, including the imams of the Najdi da’wah ﷺ.”

The memorandum then explains that “it is wrong to use the terms *asl* (foundational basis) and *lazim* (required inference) with regards to the meaning of ‘*la ilaha illallah*’ and *kufr bit-taghut* in an argumentative manner. That is because doing so is a fruitless, invented assertion with which Allah did not burden us. Rather, multiple corrupt inferences necessarily result therefrom, like excluding certain matters established by the advent of the prophetic proof from being part of *asl ad-din* – in accordance with this definition – and thus excluding belief in the prophethood of Muhammad ﷺ from *asl ad-din*! Likewise, it leads to disputation ... regarding what is included in the meaning of *asl ad-din* and what is excluded from it.”

The memorandum then quotes Shaykh Sulayman Ibn ‘Abdillah Ibn Muhammad Ibn ‘Abdil-Wahhab رحمه الله, who was asked about a similar issue, “regarding *wala* and *bara*,” if such were “from the meaning of ‘*la ilaha illallah*’ or from its inferred requirements?” Shaykh Sulayman رحمه الله responded, “The answer is to say that Allah knows best. But it is sufficient for a Muslim to know that Allah made it a duty upon him to take the *mushrikin* as enemies and to not take them as *awliya*, and He made it obligatory to love the believers and to take them as *awliya*. He made this an essential of *iman*, just as He negated the *iman* of whoever shows love to those who oppose Allah and His Messenger, even if they were their fathers, sons, brothers, or tribesmen. As for *wala* and *bara* being from the meaning of ‘*la ilaha illallah*’ or from its inferred requirements, then Allah did not burden us with researching this. He only burdened us with knowing that Allah made *wala* and *bara* a duty and obligation and that He obligated acting on the basis of *wala* and *bara*. This, undoubtedly, is what is obligatory and necessary. Thereafter, whoever knows whether *wala* and *bara* are from the meaning of ‘*la ilaha illallah*’ or from its inferred requirements, then knowing such is fine and an added benefit. But whoever does not know such, is not burdened to know. This is especially so if the argument or dispute over the matter leads to evil, conflict, and discord among the believers – those who upheld the obligations of *iman*, waged *jihād* for Allah’s sake, took the *mushrikin* as enemies, and took the Muslims as *awliya*. Therefore, remaining silent on such matters that lead to division is definitely obligatory. This is what is apparent to me. Nevertheless, the two sides are similar in meaning. And Allah knows best” (Ad-Durar as-Saniyyah).

The memorandum then addresses another term, in addition to those mentioned before, stating that “it is unacceptable to use the term *takfir al-‘adhir* (*takfir* of the excuser) to describe the ruling of the one who refrains from making *takfir* of *mushrikin* who claim Islam, because it is an inaccurate term. While we reject ignorance as an excuse for major *shirk*, this innovated opinion (of excusing – for ignorance – those claimants of Islam who commit major *shirk*) does not necessitate that every excuser refrains from making *takfir*, as there are those of them who might consider ignorance an excuse, but who do indeed make *takfir* of the *mushrikin* because he considers the *hujjah* to have been established against them, so he is therefore not a refrainer. Likewise, refraining from making *takfir* of the *mushrikin* is not confined to the issue of excusing them

due to their ignorance, as it is possible one might refrain from making *takfir* of them out of his arrogance, defiance, following of desires, or citing of general texts indicating the merits of ‘*la ilaha illallah*.’ So the term *takfir al-‘adhir* does not accurately describe the one who refrains from making *takfir* of the *mushrikin*, such a refrainer being the one whom the scholars meant by this nullifier.”

The memorandum continues, stating, “The one who refrains from making *takfir* of *mushrikin* who claim Islam commits an agreed upon nullifier, but his *kufr* is based upon establishment of the proof, unlike the one who worships others besides Allah. Making *takfir* of the *mushrikin* is an issue established by apparent and numerous texts, which all people can understand. Establishing the argument thereof is by the Quran’s advent, by either it being conveyed to the people or them having the ability to reach it. Allah ﷻ said, “Say, ‘What thing is greatest in witness?’ Say, ‘Allah is a witness between me and you, and this Quran has been inspired unto me that by it I might warn you and whomever it reaches’” (Al-An‘am 19).”

“The mujaddid Shaykh Muhammad Ibn ‘Abdil-Wahhab رحمه الله said, ‘Know that the evidences for making *takfir* of the otherwise righteous Muslim who commits *shirk* with Allah or sides with the *mushrikin* against the *muwahhadin*, even if he does not commit *shirk*, are more than one can compile from the speech of Allah,¹ the words of His Messenger, and the statements of the scholars’ (Ad-Durar as-Saniyyah). Shaykh ‘Abdul-Latif Ibn ‘Abdir-Rahman Ibn Hasan رحمه الله said, ‘It should be known that the Book of Allah, the Sunnah of His Messenger, and the statements of the scholars are explicit, abundant, and manifest in making *takfir* of anyone who supplicates others besides Allah and calls upon them for something only Allah can do ... The entire Quran demonstrates and confirms this in various manners and expressions that explain this and make note of it’ (Ad-Durar As-Saniyyah). Other scholars of the Najdi da‘wah said, ‘The one who does not make *takfir* of the *mushrikin* has not accepted the teachings of the Quran to be true. The Quran has made *takfir* of the *mushrikin* and has ordered making *takfir* of them, taking them as enemies, and fighting against them’ (Ad-Durar As-Saniyyah).”

“However, this matter could become somewhat obscure with regards to some *mushrikin* who claim Islam, due to the spread of ignorance, the weakness of da‘wah, and the circulation of *shubuhāt*. Here, the proof is established by demonstrating the clear texts evidencing the *kufr* of these *mushrikin*. If someone refrains after this clarification, he becomes a *kafir*. Shaykh Sulayman Ibn ‘Abdillah رحمه الله said, ‘If someone doubts their *kufr* or is ignorant of it, the evidences proving their *kufr* from the Book of Allah

1 Editor’s Note: Amongst these evidences are, “There has been for you an excellent example in Ibrahim and those with him, when they said to their people, ‘Indeed, we are disassociated from you and from whatever you worship beside Allah. We reject your *kufr*. And enmity and animosity have forever emerged between us and you until you believe in Allah alone’” (Mumtahanah 4), as well as, “Say, ‘O *kafrin*, I do not worship what you worship, nor do you worship what I worship, nor do I worship in the manner you worship, nor do you worship in the manner I worship. You have your religion and I have mine!’” (Surat Al-Kafirun).

and the Sunnah of His Messenger ﷺ are to be presented to him. After this, if he doubts or hesitates, then he is a kafir according to the ijma' of the scholars, since the one who doubts the kufr of a kafir is himself a kafir' (Ad-Durar as-Saniyyah)."

"But if their matter becomes manifest by the religion mounting, its voice rising, and its da'wah being conveyed... then there is no consideration given to any shubhah that would suspend the legal ruling. This is what is known from the imams of guidance, like those of the Najdi da'wah who faced this issue and died upon goodness. Some of the imams of the da'wah ﷺ said, 'Whoever does not make takfir of the mushrikin of the Ottoman State and the grave worshipers like the people of Makkah and others who worship righteous people, who deviate from the tawhid of Allah to shirk, and who replace the Sunnah of His Messenger ﷺ with heresies, then he is a kafir just like them, even if he hates their religion, despises them, and loves Islam and the Muslims. For the one who does not make takfir of the mushrikin has not accepted the teachings of the Quran to be true. The Quran has made takfir of the mushrikin and has ordered making takfir of them, taking them as enemies, and fighting against them' (Ad-Durar as-Saniyyah)."

This memorandum was followed by a second one, clarifying the ruling of those who refrain from making takfir of the Jawlani front, one of the Sahwah factions claiming jihad. The memorandum stated, "The Organization of al-Qa'idah in Syria ('Jabhat an-Nusrah') and those groups with it in the encampment of factions whom the Islamic State fights are parties forcefully resisting the implementation of Allah's Shari'ah, parties who have assisted the apostates aiming at establishing a 'democratic civil' kufri state. They fight together in one trench against an Islamic state, which no one doubts rules by the Shari'ah, incite others to fight against it by all means, and strive to displace its authority from the land, thereby replacing the Shari'ah of Allah, which it upholds, with jahili rulings and man-made

laws. All of this is done with the air cover of the Crusader campaign against the Islamic Khilafah. These nawaqid (nullifiers of Islam) and others have been committed by all of the factions who claim Shari'ah and jihad but have remained in the camp of the apostates who fight the army of the Khilafah. These factions claiming Shari'ah and jihad did not withdraw from the apostate camp and declare their disassociation from them and their kufr, rather, they joined their alliances and supported them..."

"The Islamic State has manifested the ruling of the Shari'ah regarding these factions, leaving no room thereby for any doubters. The Islamic State manifested that these factions are apostate parties who have openly committed kufr and whose condition has become evident, in a way that establishes hujjah and severs any shubhah an ignorant person might have. This includes what is found in the memorandum released by the Delegated Committee...² As such, it will not be accepted that any of our troops is found refraining from making takfir of the individuals from the parties who fight us and whom we fight over Allah's Shari'ah. Any of the troops of the Islamic State who is found refraining from making takfir of these factions shall have his case referred to the amir of his division for the refrainer to be summoned and what was alleged against him be confirmed. The condition of these factions will be explained to him if he is ignorant thereof. Then, if he refrains from making takfir of these factions after the clarification, he will be transferred to the court for istitabah [for the court to demand the soldier's repentance or otherwise – if he refuses to repent – for him to be punished for apostasy]."

May Allah ﷻ reward all those mujahid du'at who have carried out their duty in conveying the message of Islam and its teachings. Amin.

² Editor's Note: The memorandum from the Delegated Committee on the issue of the Sahwah factions was quoted in Dabiq, issue 13, page 14.

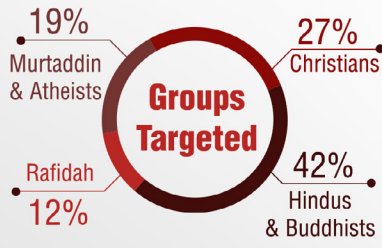


The murtadd allies of the Crusader-backed Free Syrian Army



OPERATIONS IN BENGAL

DHUL-HIJJAH 1436 — DHUL-HIJJAH 1437



لا اله الا الله



The Shuhada

Of the Gulshan Attack

By Abu Dujanah al-Bengali (Tamim Chowdhury) 
Former Head of Military and Covert Operations of the Soldiers of the Khilafah in Bengal



The aftermath of the Holey Artisan Bakery attack

As the aircrafts and drones of the Crusader coalition continue to bomb and terrorize the Muslims of Iraq, Sham, Libya, and other wilayat of the Khilafah, their Muslim brothers and sisters all over the world read the news with aching pain as the Prophet ﷺ said, “The believers, in their love, mercy, and sympathy, are like one single body. When one of the limbs suffers, the whole body responds to it with insomnia and fever” (Reported by al-Bukhari and Muslim from an-Nu‘man Ibn Bashir). These Muslims realize that the Crusader leaders who give the orders to brutally bomb the Muslims don’t come from an abstract vacuum; rather, they come into power via the blessings of the constituency of their citizenry, those who partake in their democratic system or accept its results. These Muslims also realize that the huge costs associated with bombs dropped by these aircrafts and drones are largely financed through the tax money generated from the so-called “innocent civilians” of these democratic nations, those “civilians” who recognize the legitimacy of policies derived by their democracies, policies including the government spending of tax money on wars waged against Islam and the Muslims. Thus, there remains no doubt in the hearts of these Muslims that the destruction of lives and property in the wilayat of the Khilafah by Crusader jets and drones is to be directly blamed on the purported “power of the people,” i.e. the power of the so-called “innocent civilians” of the Crusader nations.¹

Allah ﷻ said, “Fight them; Allah will punish them by your hands and will disgrace them and give you victory over them and satisfy the breasts of a believing people and re-

move the fury in the believers’ hearts. And Allah turns in forgiveness to whom He wills; and Allah is Knowing and Wise” (At-Tawbah 14-15). He also said, “And fight against the mushrikin collectively as they fight against you collectively. And know that Allah is with the pious” (At-Tawbah 36). ‘Umar Ibn al-Khattab ؓ said, after being informed of a murder case, “If the people of San’a cooperated in his killing, I would have them all killed” (Reported by Malik).

Thus, on the night of the 27th of Ramadan 1437, the Soldiers of the Khilafah in Bengal decided to send an inghimasi team of five shahadah knights to the Holey Artisan Bakery restaurant in Gulshan, Dhaka, in order to give the Crusaders a taste of their own medicine. With tawfiq from Allah, the inghimasi brothers were able to kill all the kuffar in the restaurant, kill and wound many of the murtadd Bengali soldiers, and hold the Crusader-owned restaurant under siege for almost 12 hours against hundreds of murtadd Bengali soldiers before achieving shahadah, walhamdulillah.² We ask Allah to accept them as shuhada and inspire many more muwahhidin in Bengal and in other parts of the world through their deeds. Amin.

After a careful survey of several potential targets, the Crusader-owned Holey Artisan Bakery restaurant was selected for this blessed operation because it was well known for being frequented by the citizens of Crusader countries and other kafir nations. It was a sinister place where the Crusaders would gather to drink alcohol and commit vices throughout the night, feeling secure from the wrath of Allah that was awaiting them.

The night of the 27th of Ramadan was chosen because of the huge rewards that it could potentially bring to the mujahid brothers, as it may possibly be Laylat al-Qadr,

1 Editor’s Note: Here, the author ﷺ emphasizes that the blood and wealth of adult, Crusader “civilians” from democratic nations waging war against Islam and the Muslims is more deserving to be spilled than that of other kafir “civilians,” whose blood is already mubah (permissible) to spill. See Rumiya, issue 1, pages 34-36, “The Kafir’s Blood Is Halal for You, So Shed It.”

2 Editor’s Note: The final tally was 24 dead kuffar and murtaddin from America, Italy, Japan, India, and Bengal. The operation also led to the injuring of over 50 murtadd officers and soldiers from Bengal.

the greatest night of the year. Allah ﷻ said, “The Night of al-Qadr is better than a thousand months” (Al-Qadr 3).

During the operation, the knights of shahadah did their utmost to distinguish and separate the Muslims from the kuffar (Crusaders, pagans, and apostates) present in the restaurant by asking the claimants of Islam very basic religious questions whose answers any Muslim youth or elderly would know. Those who proved their Islam were treated with respect and mercy and those who manifested their kufr were treated with harshness and severity in following the example of Allah’s Messenger ﷺ and his companions ﷺ, as Allah ﷻ said, “Muhammad is the Messenger of Allah; and those with him are severe against the disbelievers, merciful among themselves” (Al-Fath 29). He ﷺ also said, “O you who have believed, fight those kuffar near you and let them find harshness in you. And know that Allah is with the righteous” (At-Tawbah 123).

The Gulshan attack wasn’t the first attack against the Crusaders by the Soldiers of the Khilafah in Bengal and it certainly will not be the last, bi idhnillah. Allah ﷻ said, “And when the sacred months have passed, then kill the mushrikin wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakah, let them [go] on their way. Indeed, Allah is Forgiving and Merciful” (At-Tawbah 5).

Thus, let the Crusader nations know that as long as they fight the Islamic State, their citizens will not be able to enjoy any peace and safety in any part of Bengal, bi idhnillah, including the supposedly most “secured” zone therein. They will not be safe as long as a drop of blood remains in the bodies of the Soldiers of the Khilafah here, in shaallah. The mujahidin will continue discovering “security gaps and holes” and lay in ambush for the Crusaders wherever they can be found, bi idhnillah. The mujahidin will target expats, tourists, diplomats, garment buyers, missionaries, sports teams, and anyone else from the Crusader citizens to be found in Bengal until the land is purified from the Crusaders and all other kuffar and the law of Allah is established in the land, bi idhnillah. And whoever from the Crusaders is deluded enough to feel secure by the false promises of safety given to them by the impotent murtadd Bengali law enforcement agencies will soon pay a heavy price – bi idhnillah – for Cesare Tavella was just a warning, the Gulshan attack was just a glimpse, and what is yet to come by the permission of Allah will be worse and far more bitter. “And Allah is predominant over His affair, but most of the people do not know” (Yusuf 21).

Abu Rahiq al-Bengali

Abu Rahiq ﷺ, leader of the five inghimasiyyin sent to terrorize the Crusaders in the Holey Artisan Bakery, was a close friend of Abu Jandal al-Bengali³ ﷺ. Despite being raised in a secular murtadd family linked to the ruling taghut government of the Awami League, he was among the first muwahhidin in Bengal who pledged allegiance to the Islamic State as soon as the Khilafah was declared, walham-

dulillah. Although he was a relatively young brother, Abu Rahiq had all the qualities of a military commander within him, by the grace of Allah. He was nicknamed by his military commander as “one-man army” because of his bravery and his uncompromising baraah towards the kuffar. As soon as he was given the good news that he was selected for an inghimasi operation against the Crusaders, he immediately shouted “Allahu akbar” and fell into prostration out of happiness, thanking Allah for the great blessing and asking for acceptance. He was a very obedient and disciplined soldier.

Abu Rahiq was a young man known for his piety and worship. He was always focused, busy with the dhikr of Allah. One would sense that his heart was always attached to his Lord and the Hereafter. During his training for the operation, he used to recite Quran daily and pray the night prayers regularly, despite the tiredness from the heavy workout session at night and the obligatory fast in the days of the blessed month of Ramadan. He used to get very moved by the famous Islamic State nashid “Qariban, Qariban” and would read the lyrics during the training period and say, “This is exactly what we will do to the Crusaders, bi idhnillah.” He was truthful to Allah in his words and deeds, so Allah was truthful to him. We consider him such, and Allah is his judge. May Allah accept his shahadah and inspire many more mujahidin through his words and deeds.⁴

Abu Muharib al-Bengali

Abu Muharib ﷺ was a young muwahhid who came from an affluent Bengali family and had the dunya at his feet. Although he was known for his lavish lifestyle among his peers before his return to his religion, he came to realize by the mercy of Allah that faith and guidance from Allah are the most important treasures for a believer in this world and not appearance, wealth, educational background, and other material criteria that people who are attached to this lowly world compete over, as the Prophet ﷺ said, “Indeed Allah looks not at your appearances or wealth, but rather He looks at your hearts and deeds” (Reported by Muslim from Abu Hurayrah).

After the declaration of the Khilafah and call to hijrah from the Islamic State leadership, Abu Muharib tried to perform hijrah to Sham and then to Libya but was unable to reach either land. Nevertheless, he got the reward for hijrah without actually performing it, as his steadfastness in jihad is a testimony to the sincerity of his intention, in shaallah. The Prophet ﷺ said, “Whosoever endeavors to perform a good deed, but does not do it, then Allah writes it down with Himself as a completed good deed. And if he endeavors to perform it and completes it, then Allah writes

⁴ Editor’s Note: His other mujahid companions added that he also tried to perform hijrah to Sham, Libya, and West Africa before the establishment of the Soldiers of the Khilafah in Bengal. He was very serious about his religion, daily exercises, and seeking of knowledge and would never waste time in petty debates. He loved reading tafsir of verses on jihad and conveying any benefits he obtained to others. He would care for the other brothers in the guesthouse, helping in all chores. He declared baraah from his taghut father, once even asking the amir to allow him to go assassinate his own father, saying, “I know one person who should be targeted, my taghut father. If you give me permission, I will finish him.”

³ Editor’s Note: His story was mentioned in Dabiq, issue 14, pages 50-51, “Among the Believers Are Men: Abu Jandal al-Bengali.”

it down with Himself as ten good deeds, to seven hundred fold, or to many more times multiplied” (Reported by al-Bukhari and Muslim from Ibn ‘Abbas).

Before he joined the Soldiers of the Khilafah in Bengal, Abu Muharib’s father wanted to hand him the reins of his garments business and buy him a car. In addition, his relatives and associates began pressuring him to “settle down” and get married. However, Allah protected Abu Muharib from falling into the various temptations of the dunya. By the mercy of Allah alone, he was able to choose the eternal gardens of the Hereafter over the petty pleasures of this worldly life.

Abu Muharib had a strong connection with his Lord as was evident from his regular dhikr and recitation of Quran. He was also very brave and was known for his patience throughout the training for the operation. As he was selected for the inghimasi operation, he chose his kunyah to be “Abu Muharib” because of his love and admiration for the mujahid brother Abu Muharib al-Muhajir, also known as “Jihadi John” in the Crusader news and media. He wanted to slaughter the Crusaders and the apostates like his brother “Jihadi John” who terrorized the kuffar of the world with his knife, alhamdulillah. He was truthful to Allah, so Allah was truthful to him and fulfilled his noble wish of terrorizing the kuffar of the East and the West before achieving shahadah. May Allah accept him and his deeds. Amin.⁵

Abu Salamah al-Bengali

Abu Salamah ﷺ was the youngest of the five inghimasiyyin that was selected for this blessed operation. He came from an affluent Bengali family, the majority of whom were murtaddin who opposed his religion, mocked it, and exerted their utmost to prevent him from manifesting it. After he left his family and performed hijrah to the Soldiers of the Khilafah in Bengal with the intention of jihad, his murtadd family sought help from the taghut government and put his picture out in the media in order to force him to return. However, that only increased Abu Salamah in his steadfastness and conviction, as Allah ﷻ said, “Those to whom the people said, ‘Indeed, the people have gathered against you, so fear them.’ But it [merely] increased them in faith, and they said, ‘Sufficient for us is Allah, and [He is] the best Disposer of affairs’” (Al ‘Imran 173).

During his training for the operation, Abu Salamah was known for his patience, obedience, and truthfulness.

5 Editor’s Note: His other mujahid companions added that he was cheerful with other brothers, patient in the face of hardship, and eager to learn more about tawhid, wala and bara, manhaj, and tajwid. He would listen and obey his amir and not reject orders. If he ever upset a brother, he would rush to apologize and ask for forgiveness. He was never shy to correct others’ mistakes. He loved reading the Quran and would remind others to rely upon Allah in times of difficulty. He learned to cook and would help in the kitchen even when it was not his turn. During training, he got diarrhea, stomach cramps, and emesis, this lasting for a week, until he lost much weight and it appeared in his face and body, yet he did not complain, manifested patience, and said that this illness would purify him of any past sins. Despite having a bone problem in one of his legs, he would perform all exercises required in training. If a brother were to mention something of the dunya, he would respond, “In shaallah, we will get better in Jannah.”

He never complained a bit, no matter how difficult the workout sessions or the living condition became during the training. He was very eager to fight the Crusaders who lead the war against the Islamic State. We ask Allah to accept him among the greatest shuhada. Amin.

Abu ‘Umayr al-Bengali

Abu ‘Umayr ﷺ was known to be a soft-spoken, humble brother and yet well-known for his harshness towards the kuffar. Before taking part in this blessed inghimasi operation, Allah ﷻ gave Abu ‘Umayr tawfiq to participate in several covert operations that involved targeting and killing Hindu priests, Christian missionaries, and other kuffar and murtaddin. He was a very dedicated mujahid, in addition to being a keen seeker of knowledge who would strive to study Quran and Hadith whenever he would get free time between his training and operations. May Allah accept him among the greatest shuhada and inspire many more mujahidin and seekers of knowledge to follow his footsteps. Amin.⁶

Abu Muslim al-Bengali

Abu Muslim ﷺ was a very loving and kind brother who was well known for his generosity, service to brothers, obedience, and noble manners with others. When the Khilafah was revived, he left the dunya behind him and joined the Soldiers of the Khilafah in Bengal. He was very serious about listening and obeying. He would ask forgiveness for mistakes he might have committed in obeying orders. He was very soft and easily moved. Whenever he attended any discussion of the religion, his eyes would fill with tears. His family did not teach him how to recite the Quran very well, which hurt him very much. Once, he even cried because of this in front of everyone and it was such that he could not stop his tears from flowing. He used to strive to perform every exercise required in training with diligence and never give up. As the training session occurred during the blessed month of Ramadan, he used to raise his hands at every iftar asking Allah to grant him thabat and shahadah during the planned battle. He was truthful to Allah, so Allah was truthful to him. We consider him such, and Allah is his judge. May Allah accept him among the greatest shuhada. Amin.

6 Editor’s Note: His other mujahid companions added that he was eager to learn about his religion from a young age, attending halaqat that were established by the muwahhidin in some locations a while before operations began in Bengal. He would accept nasihat and obey his amir. He was always friendly. He loved weapons training. And at a young age, he had an understanding of the religion that the elders and imams of deviance and apostasy lacked, a pure understanding that he upheld and for which he sacrificed his own soul.



JUST TERROR TACTICS

When considering a just terror operation,¹ an ocean of thoughts might pour into one's mind, clouding the ability to make a final decision. Whether in regards to the type of operation one seeks to conduct or the details of that operation, it is easy for someone to be defeated by doubt if they have not received proper guidance or training. Yet, one need not be a military expert or a martial arts master, or even own a gun or rifle in order to carry out a massacre or to kill and injure several disbelievers and terrorize an entire nation. A hardened resolve, some basic planning, and reliance on Allah for success are enough for a single mujahid to bring untold misery to the enemies of Allah, in shaallah.

Knife Attacks

Many people are often squeamish of the thought of plunging a sharp object into another person's flesh. It is a discomfort caused by the untamed, inherent dislike for pain and death, especially after "modernization" distanced males from partaking in the slaughtering of livestock for food and

¹ Instead of using the term "lone wolf," we will refer to operations in Dar al-Kufr executed by mujahidin with bay'ah to the Khalifah ﷺ as "just terror operations," "just" being the adjective form for justice.

the striking of the enemy in war. However, any such squirms and discomforts are never an excuse for abandoning jihad, as the All-Knowing and Most Wise said, "Fighting has been enjoined upon you while it contains that which you dislike. But perhaps you dislike a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not" (Al-Baqarah 216). In compliance with this and other verses on jihad, generations upon generations of mujahidin rose for the sake of Allah ﷻ and struck the necks of the kuffar with their swords, severing limbs and piercing the fleshy meat of those who opposed Islam. "So when you meet those who disbelieve, strike their necks, until, when you have overwhelmed them with killing ..." (Muhammad 4).

The knife was a weapon with which the Sahabah ﷺ were well acquainted. 'Abdur-Razzaq as-San'ani reported in his musannaf that a dagger, a type of knife, was the weapon used by Muhammad Ibn Maslamah ﷺ in the assassination of the Jewish taghut Ka'b Ibn al-Ashraf, whom Allah's Messenger ﷺ ordered be killed.

One might ask why knives are a good option for an attack. Knives, though certainly not the only weapon for inflicting harm upon the kuffar, are widely available in every land and

thus readily accessible. They are extremely easy to conceal and highly lethal, especially in the hands of someone who knows how to use them effectively. Also, due to their accessibility, were a person to conduct a campaign of knife attacks, he could dispose of his weapon after each use, finding no difficulty in acquiring another one.

When choosing a knife, one should focus firstly on sharpness. He should then consider the strength of the blade and handle, and seek something reasonably sized for the job at hand. Also, it should not be too large, making it difficult to conceal, nor lacking a strong grip lest it be easily disarmed. Serrated or partially-serrated blades make for good combat knives.

It is explicitly advised not to use kitchen knives, as their basic structure is not designed to handle the kind of vigorous application used for assassinations and slaughter.

Something important that one should consider before acquiring a knife is to avoid troublesome knives, those that can cause harm to the user because of poor manufacturing. There are certain features that should be avoided when acquiring a knife.

- If it lacks a guard, which is a protruding piece of metal or other material between the blade and the handle, the wielder may be harmed during the operation, as this guard is to prevent one's hand from sliding forward onto the blade when plunging it into a victim.
- Folding knives that do not feature a stable locking system should be avoided, for if enough resistance is met on the blade, the folding knife can collapse, cutting the wielder's own hand.
- Knives that have a "lockback" or spine lock, which is a locking system on the spine of the handle, are not a good option, for if the person holding the knife squeezes too hard on the handle, the pressure might release the locking system, causing the blade to collapse when plunged into a target.

The most reliable knives are fixed blade knives, where the handle and blade are crafted from a single piece of metal. This is characteristically the strongest kind of knife, since the blade extends into the handle without any moving parts.

As for choosing a target, then this is just like hunting prey. When carrying out a knife operation, it is not advised to target very large gatherings or overly crowded areas, as this presents a disadvantage and only increases the likelihood of being prevented from achieving kills. Therefore, it is advised that when conducting an operation by oneself, the target should be a smaller crowd, particularly for the one strong in build or skillful in using a knife, as such attacks are proven to inflict terror. Alternatively, for one pursuing a prolonged campaign of terror, he may target lone victims. For example, the target could be a drunken kafir on a quiet road returning home from a night out, or the average kafir working his night shift, or someone walking alone in a public park or rural forested area, or someone by himself in an alley close to a night club or another place of debauchery, or even someone out for a walk in a quiet neighborhood. One should consider canals, riversides, and beaches. It may also help to carry a baton or some other kind of concealable blunt object, such as a baseball bat, to strike the victim's head with, thereby immobilizing him be-

fore cutting his throat or stabbing him in other lethal areas to finish him off.

Regarding where on the body the victim should be struck, then the objective here is to kill – so the strikes should be aimed at major organs, i.e. the heart, lungs, or main arteries, which run from head to toe along the inner parts of the body. These include the inner thigh, the groin area, and under the armpits, then extending up the neck. The windpipe can be cut easily by slicing the throat, which is in direct implementation of Allah's ﷻ command, "So when you meet those who disbelieve, strike their necks" (Muhammad 4). Due to the hardness of the skull, it is not advised to stab the head. This can risk breaking the knife or causing the blade to become stuck in the skull, thereby making it difficult to extract the weapon.

Additionally, it should be stressed that the objective of a knife attack is to attain a reasonable kill count, while equally – if not more importantly – to inflict terror on the Crusader citizens of the land in which the operation is carried out. On this basis, the more gruesome the attack, the closer one comes to achieving the desired objective. Nevertheless, it is advised to not necessarily attempt to fully detach the head, as the absence of technique can cause a person to spend a long time attempting to do so, that is, unless the individual's circumstances and capabilities allow for such. Simply cutting the throat, just as one would slaughter a sheep, is sufficient.

When attacking a victim wearing leather, jeans, or similarly tough material, then one should avoid striking the clothed areas. Instead, he should try to strike the exposed skin of the neck, etc. However, if very necessary, a strike with enough force should clear the clothing and penetrate the skin.

The psyche of most living creatures, when they perceive a threat, is explained in the concept of "fight or flight." This practically means that once the assault is initiated, though the target may be injured, he may still attempt to resist. A swift slice across the face should quickly subdue them, as very few people will continue to fight once the smell, feel, and sight of blood becomes apparent. If the target is alone, the aim should be to incapacitate him as quickly and as silently as possible. This should be followed up with slitting his throat.

Lest the operation be mistaken for one of the many random acts of violence that plague the West, it is essential to leave some kind of evidence or insignia identifying the motive and allegiance to the Khalifah, even if it is something as simple as a note pinned or attached to the victim's body, or a final testament if the operation will be of a nature where the expected outcome is one's shahadah.

The overall objective of any just terror operation is to bring horror and misery to the enemies of Allah ﷻ, and to remind them that their efforts to wage war against Islam and the Muslims will only lead to more and more mujahidin appearing in their very midst, ready to strike them mercilessly on their own soil. So, "Let them find harshness in you" (At-Tawbah 123). And remember that Allah's Messenger ﷺ said, "Never shall the kafir and his killer be united in the Fire" (Reported by Muslim from Abu Hurayrah).

The Religion of Islam

And the Jama'ah of the Muslims | PART 3

In the book of Allah ﷻ, there are two verses, the contemplation and implementation of which none whom Allah has blessed forsakes, except that doing so will cause him regret in the Dunya and the Akhirah. Allah ﷻ said, “And [remember] when your Lord proclaimed, ‘If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe’” (Ibrahim 7). He ﷻ also said, “And as for the favor of your Lord, then mention it” (Ad-Duha 11).

Ar-Rabi’ ﷺ (d. 65AH) said¹ in interpreting His statement, “And [remember] when your Lord proclaimed, ‘If you are grateful, I will surely increase you [in favor],’” “Musa ﷺ informed them of the message from his Lord ﷻ that if they showed gratitude for His blessing He would increase them from His bounty, expand their provision, and make them conquer all peoples.” Sufyan ath-Thawri ﷺ (d. 161AH) said, “‘If you are grateful’ for this blessing, recognizing that it is from Me, ‘I will surely increase you’ in your obedience to Me.” Qatadah ﷺ (d. 118AH) said, “Allah promised that He will give those who ask Him and increase for those who show Him gratitude. Allah is a giver who loves those who show gratitude, so be grateful to Allah for His blessing.” Ja’far as-Sadiq ﷺ (d. 148AH) said, “If Allah favors you with a blessing and you wish for it to remain and endure, then give much praise and thanks to Him for it.” It was reported that the Prophet ﷺ said, “Whoever is inspired to show gratitude will not be denied an increase in blessings.”

The Salaf ﷺ interpreted the meaning of “blessing” in His statement “the blessing of your Lord” to refer to the Noble Quran, the prophethood of the Messenger ﷺ, righteous deeds, and the attainment of good. Thus, it encompasses the blessings of the Dunya and the Akhirah. The greatest of Allah’s blessings upon the human being, however, is his guidance to Islam, for without this blessing (the blessing of salamah, meaning sincerity, and istislam, meaning submission to Allah) his chest would be constricted, his life would be filled with depression, and he would strive in deviance. Thereafter, Allah will neither speak to him on the

1 The various ahadith and athar on tafsir quoted in this article are referenced in the tafsir titled “Ad-Durr al-Manthur.” For the sake of brevity, the references were not noted after every quote.



Day of Judgment, nor look at him, nor purify him, and he would have a tormenting punishment, losing thereby both the Dunya and the Akhirah, and that is the clear loss. As for the blessing of the Jama'ah, the blessing of succession to authority in the land, the blessing of consolidation for the religion, then without this, the individual is overpowered and afflicted with trials and calamities until the wolves devour him and he then dies a death of Jahiliyyah, and Allah's refuge is sought.

As for His statement, "then mention it," Umar Ibn 'Abd-il-'Aziz (d. 101AH) said, "Mentioning a blessing is a part of being grateful." Al-Jariri (d. 144AH) and Yahya Ibn Sa'id (d. 143AH) said, "It used to be said that counting blessings was a part of being grateful." Qatadah (d. 118AH) said, "Spreading good news of a blessing is part of being grateful for it." Al-Fudayl Ibn 'Iyad (d. 187AH) said, "It used to be said that talking about a blessing was part of being grateful for it." Al-Hasan Ibn 'Ali said, "If you acquire good, then tell your brothers." Abu Nadrah (d. 108AH) said, "The Muslims used to consider that speaking about a blessing was part of being grateful for it." Ibn Abil-Hawari said, "Al-Fudayl Ibn 'Iyad and Sufyan Ibn 'Uyaynah (d. 199AH) sat one night until morning mentioning their blessings. Sufyan kept saying, 'Allah has blessed us in such-and-such. Allah has blessed us in such-and-such. He has done such-and-such for us. He has done such-and-such for us.'"

It was reported that the Prophet (ﷺ) said, "Whoever does not show gratitude for what is little, has not shown gratitude for what is much. And whoever does not thank the people, has not thanked Allah. Mentioning Allah's blessing is a part of gratefulness, and to abandon doing so is from ungratefulness. The Jama'ah is a mercy, and discord is a torment," and, "Whoever is granted a blessing and makes mention of it has shown gratitude for it. If he conceals it, then he is ungrateful for it," and, "Whoever is given a gift and finds something he can give, then let him give it as a reward. If he cannot find anything to give, then let him praise the giver, for whoever praises him has shown gratitude for the gift and whoever conceals it is ungrateful for it."

Allahu akbar! How much does the muwahhid mujahid have to show of gratitude towards his Lord for having blessed him with Islam and the Jama'ah! If not for Allah, he would be worshiping the tawaghit of the palaces and graveyards. If not for Allah, he would be following the scholars of the tawaghit and the du'at of the Jahmiyyah. If not for Allah, he would be an effeminate "male" having no protective jealousy for his Muslim sisters, a "male" sitting back along with those who have remained behind from jihad. If not for Allah, he would be residing in Dar al-Kufr among the apostate policemen, judges, informants, spies, soldiers, and other murtaddin, or among the Jews, the Christians, the Magians, the atheists, and other kuffar. And if not for Allah, he would be from among the bughat (armed rebels), or the Khawarij, or other groups of discord, bid'ah, and deviance.

So praise be to Allah, who guided him to this, and he would never have been guided if Allah had not guided him.

How difficult was the subjugation, the fitnah, and the affliction on the muwahhid mujahid before the blessing of the Jama'ah! There were no schools in which his children

could study, no scholars from whom he could seek knowledge, no courts where he could litigate – for he is a muwahhid, rejecting the taghut courts – no dwellings in which he could live in peace and security, no lands in which he could seek refuge from the tawaghit, and no camps where he could train for war except in caves, jungles, or deserts, far from the obligation of the Jama'ah as understood by the Salaf, which is the Khilafah.

If he were to manifest the Millah of Ibrahim back then among the kafirin and the murtaddin and call to it or strive to make preparations and wage jihad in order to terrorize the enemy, he would go to sleep not knowing if he would awaken in his home with his family or in a dark, underground dungeon.

This is how his life was, and then Allah blessed him with the Jama'ah, and all praise is due to Allah with whose blessing all good things are achieved. "And remember when you were few and oppressed in the land, fearing that people might abduct you, but He sheltered you, supported you with His victory, and provided you with good things – that you might be grateful" (Al-Anfal 26).

This blessing that he currently enjoys necessitates that he be grateful, both outwardly and inwardly, privately and publicly, among associates and strangers. He should not leave his family without reminding them of it, nor his companions without mentioning it, nor the common people without spreading its virtues among them. He should praise Allah, who decreed this blessing for him and bestowed it upon him, and exalt Him for it, for there is no power or might except by Allah, al-Hayy al-Qayyum. The muwahhid mujahid then should make du'a for the forerunners among the leaders and soldiers – particularly the shuhada among them – such as Shaykh Abu Mus'ab az-Zarqawi, Shaykh Abu Hamzah al-Muhajir, Shaykh Abu 'Umar al-Baghdaadi, Shaykh Abu Bakr al-'Iraqi, Shaykh Abu 'Abdir-Rahman al-Bilawi, Shaykh Abul-Mu'tazz al-Qurashi, Shaykh Abu 'Ali al-Anbari, Shaykh 'Umar ash-Shishani, and Shaykh Abu Muhammad al-'Adnani – may Allah accept them all. We consider them so – and Allah is their judge – and we do not place anyone above Allah's judgment. And whoever has not thanked the people has not thanked Allah.

Rather, if a man were to stay up all night as the two imams, al-Fudayl and Sufyan had done – counting what Allah has blessed him with through the Khilafah and its impact – it would still be little. "And if you were to count the favors of Allah, you would not enumerate them. Indeed, mankind is most unjust and ungrateful" (Ibrahim 34).

And from the blessings of Allah upon the muwahhid mujahid is that He made him live until this era, until Allah revived the Khilafah through his jihad and made him from among those who defend it, guarding its frontiers. Abul-'Abbas Ibn Taymiyyah (d. 728AH) said, "And know – may Allah rectify you – that of the greatest blessings upon the one whom Allah wants good for is that He made him live until this era in which Allah revives the religion, the honor of the Muslims, and the standing of the believers and mujahidin, such that he resembles the first forerunners of the Muhajirin and the Ansar. Thus, whoever carries such out in this era will be from among those who followed them in righteousness, those whom Allah is pleased with and who are



Raising one's children in the Khilafah is a great blessing

pleased with Him, and for whom He has prepared gardens beneath which rivers flow, to reside therein forever, and that is the great success. Thus it is only fitting for the believers that they thank Allah for this tribulation, which in reality is a noble gift from Allah, and for this trial, which contains an enormous blessing, so much so that – by Allah – if the first forerunners of the Muhajirin and the Ansar – such as Abu Bakr, ‘Umar, ‘Uthman, ‘Ali, and others besides them – were present in this era, from among their greatest deeds would be to wage jihad against this criminal people [the Tatars]. The opportunity to wage jihad against the likes of these invaders passes by no one except he who has lost his trade [with Allah], made a fool of himself, and been deprived of a tremendous share of the Dunya and the Akhirah” (Majmu’ al-Fatawa).

So it is one blessing, and another, and another, and another. It is the blessing of Islam, the blessing of jama’ah, the blessing of jihad, and the blessing of shahadah, if Allah wills.

From among the means of holding ingratitude for this blessing are dissociating from leadership, disobeying orders, holding secret conversations of spitefulness, spreading rumors, assuming the worst of others, belittling leaders, breaking covenants, striving to spread strife and discord, running away to Dar al-Kufr, being obsessed with one’s own personal ijthadat, opinions, and whims, rebelling, abandoning the Muslim Jama’ah, and making takfir of the Muslim Jama’ah, its leadership, and its public. The leaders of the Islamic State have done a good job of warning against these destructive matters, as in the booklet “Wa’tasimu” by Shaykh Abu Mus’ab az-Zarqawi rahimahullah, and the treatise “Advice for the Soldiers of the Islamic State” and speech “The Paths to Victory,”² both by Shaykh Abu Hamzah al-Muhajir rahimahullah.

2 See Dabiq, issue 6, pages 6-15 for “Advice for the Soldiers of the Islamic State.” See also this issue of Rumiyyah, pages 18-20 for “The Paths to Victory” (Part 1).

And whoever commits these dangerous deeds and persists upon his deviance should blame none but himself if Allah denies him the blessing of Islam as recompense for his ingratitude for the blessing of jama’ah. Allah ﷻ said, “And whoever substitutes the favor of Allah after it has come to him – then indeed, Allah is severe in penalty” (Al-Baqarah 211). He also said, “If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe” (Ibrahim 7).

And from the worst forms of showing ingratitude for a blessing is to attribute the blessing to oneself and to one’s own efforts. “And when adversity touches man, he calls upon Us; then when We bestow on him a favor from Us, he says, ‘I have only been given it because of [my] knowledge.’ Rather, it is a trial, but most of them do not know” (Az-Zumar 49). The leader of this great form of denial and the one to first initiate this evil practice is Qarun, whom Allah caused the earth to swallow along with his palace.

As for the good practice, then it is for the slave to know that everything he enjoys of the blessings of the Dunya and the religion are from Allah alone – who has no partner – not from the slave’s power or might. It was reported that Dawud ﷺ said, “My Lord, how could I possibly thank You when You are the one who bestows a blessing upon me, and then provide for me after the blessing, and then increase me with one blessing after another? The blessings are from You, O Lord, and being grateful is a blessing from You, so how could I ever possibly thank You, my Lord?” So Allah revealed to him, saying, “Now you have truly known me, O Dawud.” It was also reported that he said, “My Lord, how could I possibly thank You when I cannot achieve gratefulness except through Your blessing?” So Allah revealed to him, saying, “O Dawud, do you not know that the blessings you have are from Me?” He said, “Of course, my Lord.” He said, “Then, indeed, I am pleased with that from you as gratitude” (Imam Ahmad: Az-Zuhd).

Contemplating two verses from the book of Allah ﷻ will aid the slave in making this recognition and reality firm in his heart, the first being, “They consider it a favor to you that they have accepted Islam. Say, ‘Do not consider your Islam a favor to me. Rather, Allah has conferred favor upon you that He has guided you to the faith, if you should be truthful’” (Al-Hujurat 17), and the second, “We will remove any resentment from their breasts, as rivers flow beneath them. And they will say, ‘Praise to Allah, who has guided us to this; and we would never have been guided if Allah had not guided us. Certainly the messengers of our Lord had come with the truth.’ And they will be told, ‘This is Jannah, which you have inherited for what you used to do’” (Al-Araf 43).

O Allah, just as You have granted us the blessings of Islam and the Jama’ah in the Dunya, grant us the blessings of seeing You and attaining Your pleasure in the Akhirah. Amin.

Abu Umamah رضي الله عنه narrated that Allah's Messenger ﷺ said, "I will ensure a house in the highest area of Jannah for whoever better his character."
(Abu Dawud)

"And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the pious, those who spend in times of ease and hardship, and who restrain anger and pardon others. And Allah loves the doers of good."
(Al 'Imran 133-134)

An-Nawwas Ibn Sam'an رضي الله عنه said, "I asked Allah's Messenger ﷺ about piety and iniquity, so he said, 'Piety is good character and iniquity is what is concocted in your heart, which you dislike people to discover.'
(Muslim)

Abud-Darda رضي الله عنه narrated that the Prophet ﷺ said, "There is nothing heavier on the scale than good character."
(Abu Dawud)

Good Character

Abu Hurayrah رضي الله عنه narrated that Allah's Messenger ﷺ said, "The believers with the best iman are those of them with the best character."
(Abu Dawud, at-Tirmidhi)

'Aishah رضي الله عنها narrated that Allah's Messenger ﷺ said, "Through his good character, the believer will reach the levels of one who prays all night and fasts all day."
(Ahmad, Ibn Hibban, al-Hakim)

Usamah Ibn Sharik رضي الله عنه narrated that some desert Arabs asked Allah's Messenger ﷺ, "What is the best thing given (by Allah) to the slave," so he said, "Good character."
(Ibn Majah)

'Abdullah Ibn 'Amr رضي الله عنه narrated that Allah's Messenger ﷺ said, "Shall I tell you which of you are most beloved to me and closest to me on Yawm al-Qiyamah? The best of you in character."
(Ahmad)

V PATHS TO VICTORY

BY ABU HAMZAH AL-MUHAJIR ﷺ

Part 1

All praise belongs to Allah, Lord of Might, Lord of the creation, Supporter of this religion. There is no god but Him. He grants the truth victory, even if after some time. And may blessings and peace be upon the Imam of the Messengers, and may Allah be pleased with his companions from the Ansar and the Muhajirin. To proceed:

Allah ﷻ said, “They want to extinguish the light of Allah with their mouths, but Allah refuses except to complete His light, even if the disbelievers hate it. He is the One who sent His Messenger with guidance and the religion of truth to make it prevail over all religion, even if the mushrikin despise such” (At-Tawbah 32-33). Thus, every Muslim must be certain that complete victory is coming, that Allah will honor this religion, that the future belongs to it, even if all nations rabidly contend against us, and that we shall definitely rule the earth by the might of Allah, the Powerful, the Strong. And whoever rejects or doubts that is nothing but one of the disbelieving fearmongers.

Allah, the True King, said, “And We have written in the Zabur after previous revelation that the earth shall be inherited by My righteous slaves. Verily in that is a message to a worshipping people” (Al-Anbiya 105-106). The truthful and trusted prophet ﷺ said, “This matter shall reach all that the night and day have reached, and Allah will not leave a house of mud or fur [i.e. dwellings in the city or desert] except that He will make this religion enter it, through glory or humiliation – glory by which Allah glorifies Islam and humiliation by which Allah humbles the disbelievers” (Reported by Ahmad). This was narrated by Tamim ad-Dari, who then said, “I recognized that in my own household. Those of them who accepted Islam received much good, honor, and glory. And those of them who remained in kufr were afflicted with humiliation, subservience, and the jizyah.”

The people of tawhid must know that a ‘aqidah (creed) for which pure blood has been spilled and for which shuhada have fought, lived, and died will definitely be victorious. Its arrows will extend to strike the neck of every kafir. And it will enlighten the heart of every muwahhid.

But we must all realize that the condition for victory is following the Prophet ﷺ. If this adherence is present, victory shall come, and if it is absent, there shall be no victory. No other cause rivals it, as the scholars have explained. Ibnul-Qayyim ﷺ said, “As such, victory and complete support is only for the people of complete iman. Allah ﷻ said, ‘Indeed, We shall support Our messengers and those who believed, in the worldly life and on the day the witnesses rise’ (Ghafir 51), and He said, ‘So We empowered those who believed against their enemy, so they became victors’ (As-Saff 14). Thus, whoever is lacking in iman will also lack in his portion of victory and support” (Ighathat al-Lahfan).

The Prophet ﷺ also guided us – with great detail – to both the causes for victory and the hindrances to achieving it. Ibnul-Qayyim ﷺ said, “Thus did he ﷺ teach them the tactics of war and confronting the enemy, as well as the paths to victory and triumph – such that if they were to learn them, comprehend them, and maintain them as they should be maintained, there would never be an enemy that could stand against them” (I’lam al-Muwaqqi’in).

And from the several causes for victory is tawhid. Allah ﷻ said, “And they will not cease to fight you until they make you turn from your religion if they are able” (Al-Baqarah 217), and He ﷻ said, “They only resented them because they believed in Allah, the Mighty, the Praised” (Al-Buruj 8). This is the reality, which all mujahidin must comprehend.

The battle between the muwahhidin and the kafirin is fundamentally a battle of ‘aqidah, and Allah has confined



this enmity to the religion. So the kafir, regardless of his kufr – whether he is a secularist, communist, Christian, or Jew – do no hate the muwahhidin except for their untainted iman. Any slogan raised for any battle between us and them, other than the slogan of religion, is an utter lie and deception, for the enmity of the kafir asli [a kafir who was never Muslim and does not claim to be Muslim, like the Jews, Christians, Hindus, and Buddhists] or the murtadd against the muwahhid mujahidin is never based in an economic or political motive. It is only a battle between kufr and iman, a battle of ‘aqidah, a matter of religion.

We do not fight the Crusader occupation or the Arab apostates for the sake of land, but rather, we do so only in order to raise the word of Allah over the land. Likewise, they do not fight us for some disagreement they have with us regarding some financial gains. If that were the case, it would be easier for them and us to find some middle ground and compromise, but we will never allow the sweet rivers that flow in our hearts and pass through our veins to be polluted by the saline seas of their filthy creed and falsehood.

The old colonialism was but a front for the Crusaders, just as it is today a front for the Jews and Christians. Indeed, the “Caesar of Rome” Bush has declared multiple times that, “It is a Crusade!” So why do people lie and deny this?

If you know this, O mujahid, then you must not let the banners confuse you nor let the labels deceive you, just as you must purify your heart and ranks from impurities. Beware of letting any shirk or mushrik enter into your heart or ranks. Likewise, you must know that the presence of shirk in the ranks and hearts is an impediment to victory and is the quickest cause for defeat. Allah ﷻ said, “And the dhalimin – they have no ally nor supporter” (Ash-Shura 8), and He said, “And the dhalimin have no supporters” (Al-Baqarah 270). The explanation of this is in His ﷻ saying, “O my son, do not commit shirk with Allah. Indeed shirk is a great dhulm” (Luqman 13).

Thereafter, know that purifying one’s intention for Allah is the most important of factors for victory and consolidation. Allah ﷻ said, “He knew what was in their hearts, so He sent tranquility upon them and awarded them an imminent conquest” (Al-Fath 18), i.e. what was in their hearts of truthfulness, loyalty, and sincerity of intention by pledging allegiance to Allah, Lord of the creation.

This verse thus indicates that sincerity of intention is a condition of consolidation, and that once sincerity is present, Allah will give the reward of conquest, victory, and consolidation. Allah ﷻ said, “So whoever hopes to meet his Lord, then he must work righteous deeds and not commit shirk towards anyone in the worship of his Lord” (Al-Kahf 110). And Allah’s Messenger ﷺ said, “Verily what I fear most for you is minor shirk” (Reported by Ahmad from Mahmud Ibn Labid). As such, the Prophet ﷺ was very diligent in warning his companions of this threat – especially in jihad – lest the threat overtake their hearts. He focused even more, in this regards, on the commanders of jihad, saying, “Indeed, we, by Allah, do not appoint to this work anyone who requested it, nor anyone who hoped to attain it” (Reported by al-Bukhari and Muslim



The Crusaders could not handle fighting the mujahidin

from Abu Musa al-Ash’ari).

‘Abdur-Rahman Ibn Samurah said that Allah’s Messenger ﷺ said to him, “O ‘Abdur-Rahman Ibn Samurah, do not request a command position, for if you were given it not due to a request, you would be assisted [by Allah] in it. And if you were given it due to a request, you would be left alone to it” (Reported by al-Bukhari and Muslim). An-Nawawi said, “The scholars have said that the wisdom behind not appointing someone who has requested an appointment is that he would be left alone to it and have no assistance [from Allah], just as the hadith of ‘Abdur-Rahman Ibn Samurah clearly states. And if he has no assistance, then he is not suitable, and suitability is a requirement for the appointment” (Sharh Sahih Muslim).

Likewise, a person could have a good history in his path towards Allah and jihad for Allah’s sake, having much good that only Allah knows, but he is not right for a command position, even if he thinks himself capable of handling it. Abu Dharr ﷺ said, “I said, ‘O Messenger of Allah, why do you not employ me in a command position?’ So he put his hand on my shoulder and said, ‘O Abu Dharr, you are weak and this is a trust; and on Resurrection Day, it will be a disgrace and a source of regret’”

(Reported by Muslim).

However, it could become an obligation upon one of the good people to lead others, if he were to see that blood is being unjustly spilled and wealth is being unjustly taken, while he is able to put an end to it. Yusuf, the noble son of the noble Ya'qub, said, "Put me over the land's treasury. Verily I am a knowledgeable guardian" (Yusuf 55).

The second cause for victory is unity. Allah ﷻ said, "And cling firmly to the rope of Allah altogether and do not become divided. And mention Allah's blessing upon you, as you were enemies then He united your hearts, so you became – by His blessing – brothers" (Al 'Imran 103).

'Abdullah Ibn Mas'ud ؓ said, "O people! You must stick to obedience and jama'ah, for verily that is the rope of Allah to which He ordered [we cling], and truly whatever you dislike in jama'ah is better for you than what you might love in division" (Ibn Battah: Al-Ibanat al-Kubra).

This is undoubtedly correct, as Allah's Messenger ﷺ said, "The Muslim's heart will never have spite [for the truth] while having three traits: being sincere while performing deeds, dealing sincerely with those in authority," in another narration, "obeying those in authority," "and adhering to the Jama'ah of the Muslims, for indeed their supplication encompasses them completely" (Reported by Ibn Majah and others from Zayd Ibn Thabit). Regarding this, Ibnul-Qayyim ؓ mentioned that whoever is sincere in all of his deeds for Allah, and sincere in all of his dealings with the slaves of Allah, and adheres to the jama'ah with harmony and without discord, so that his heart becomes pure and clean, then he becomes an ally of Allah; and that whoever is not like that, then his heart will be filled with every evil defect (Madarij as-Salikin).

So the foundation upon which Muslims must be is that of unity and not of division, of clinging firmly to the rope of Allah and not of deviance and discord. This unity will bring about glory, victory, and consolidation in this dunya, and in the Akhirah it will bring the brightening of faces and the raising of levels. It was reported that Ibn 'Abbas ؓ commented on the tafsir of Allah's words, "The day some faces will brighten and some faces will darken" (Al 'Imran 106) that "the faces of Ahlus-Sunnah and the Jama'ah will brighten and the faces of the people of bid'ah and division will darken" (Tafsir Ibn Abi Hatim).

And there is never any glory or victory that comes with division, even if our commander were the best of Allah's creation on His land and the bravest of them. Such was Amirul-Muminin 'Ali Ibn Abi Talib ؓ, as during his khilafah there was no person walking on earth better than him, yet, when the Ummah divided over him and a group rebelled against him, and later some of the Khawarij also rebelled, may Allah keep them far from us, he was completely unable to prepare even a single army to fight the disbelievers.

Shaykhul-Islam Ibn Taymiyyah ؓ said during a discourse on the twelve imams claimed by the Rafidah, "For none amongst them had a sword to raise except 'Ali Ibn Abi Talib, yet despite him having that, he was not able to invade the lands of the kuffar during his khilafah, nor was he able to conquer any city or kill any kafir. Rather, the

Muslims occupied themselves with fighting each other, such that the kuffar from the mushrikin and Ahl al-Kitab in the east and in Sham, took advantage of this until – as it is said – they took some land from the Muslims" (Minhaj as-Sunnah).

The Battle of al-Jamal is the most painful example of what results from dividing the ranks and disagreeing over leadership. In contrast, when the Year of Jama'ah came and the Ummah assembled in support of Mu'awiyah ؓ, he readied the armies, conquered lands, collected zakah, and distributed wealth.

Yet no one disagrees that 'Ali ؓ was more fearing of Allah, braver, wiser, and more just than Mu'awiyah ؓ, but all discord is evil. The Prophet ﷺ said, "Whoever leaves obedience and parts from the Jama'ah then dies, has died a jahili death. And whoever fights under a blind banner, being angry for the sake of tribalism or calling to the call of tribalism, then is killed, his killing is a jahili killing" (Reported by Muslim from Abu Hurayrah). And he said, "Whoever sees from his amir something he dislikes, then he must be patient, for verily no one parts a hand span from the Jama'ah then dies, except that he dies a jahili death" (Reported by al-Bukhari and Muslim from Ibn 'Abbas).

And indeed, by Allah's help and His praise, as long as our hearts are united upon an amir of whom we think well, repelling any claims and doubts raised against him, then by Allah, even if America came with all of its forces – rather with all of its men and women – to wage war against us, then indeed we shall be victorious. So be cautious, O soldiers of Allah, of anyone who seeks to divide your ranks.



There is much good in jama'ah

Anas رضي الله عنه narrated that Allah's Messenger ﷺ said, "Jannah is encircled by hardship and the Fire is encircled by desires" (Muslim). Allah ﷻ said, "It has seven gates. For each gate, there is an apportioned group" (Al-Hijr 44).

Allah ﷻ said, "Verily those who disbelieve in Our ayat, We shall burn them in a fire. Every time their skins are roasted, We replace them with other skins, so that they will taste the torment. Verily Allah is Mighty and Wise" (An-Nisa 56).

Samurah Ibn Jundub رضي الله عنه narrated that the Prophet ﷺ said, "Some of them, the Fire will reach their ankles. Some, it will reach their knees. Others, it will reach their waists. And others, it will reach their collarbones" (Muslim).

Allah ﷻ said, "Then verily you, O misguided disbelievers, shall eat from the Tree of Zaqqum, filling (your) bellies with it, and drinking from boiling water, drinking as camels with unquenchable thirst. This is their accommodation on the Day of Recompense" (Al-Waqi'ah 51-56).

Allah ﷻ said, "Verily the criminals shall be in the torment of Jahannam forever. It will not be abated for them, and they will be miserable therein. And We did not oppress them, but they oppressed themselves. And they will call out, 'O Malik! Let your Lord finish us!' He will say, 'You shall remain'" (Az-Zukhruf 74-77).

Allah ﷻ said, "No! They shall be, on that day, veiled from their Lord" (Al-Mutaffifin 15), and, "Verily those who sell Allah's covenant and their oaths for a meager wage, they will gain nothing in the Hereafter. Allah will neither speak to them nor look to them on Yawm al-Qiyamah. And theirs is a painful torment" (Al 'Imran 77). Ibnul-Qayyim said, "The heights of bliss are in seeing and hearing Him in the garden of life. And the worst of punishment is that He is veiled from those dwelling in the Fire" (An-Nuniyyah).

Abu Sa'id al-Khudri رضي الله عنه narrated that Allah's Messenger ﷺ said, "As for the People of the Fire, those who are its actual people, then they will neither die therein nor truly live. But a people who were afflicted by the Fire due to their sins, then it shall cause them to truly die, until they become charred and intercession is permitted for them. So they will be brought in pieces, then scattered over the rivers of Jannah. Then it will be said, 'O people of Jannah! Pour water over them.' So they will grow like the plants of Jannah, helped along by the river's flow" (Muslim).

PATHS OF
TEMPTATION

TERRORS

LEVELS OF
TORMENT

FOOD & DRINK

THE KAFIR'S
ETERNAL ABODE

VEILED FROM
SEEING ALLAH

THE FIRE

Allah ﷻ said,

"Layers of darkness are above them and beneath them - that is by which Allah invokes fear into His slaves, so fear Me"

(Az-Zumar 16).

EVENTUAL EXIT OF
SINFUL MUSLIMS



BRUTALITY AND SEVERITY

TOWARDS THE KUFFAR

Part 1: In the Sirah of the Prophet ﷺ

Allah sent His Messenger, Muhammad ﷺ, as a mercy to the creation, and so he openly called the people to the path of truth and guidance. Whoever accepted was encompassed with this mercy, and whoever opposed it and resisted was fought and dealt with using severe brutality until this enemy submitted to the command of Allah. The Prophet's Sirah contains the best evidence of this.

Following the Prophet's return from Badr, he ordered that the prisoner 'Uqbah Ibn Abi Mu'it be killed in captivity, and this was because 'Uqbah had been among the harshest of the people in harming Islam and the Muslims. Adh-Dhahabi said in the sirah he authored, "The Prophet ﷺ killed 'Uqbah Ibn Abi Mu'it in [the valley of] 'Irq adh-Dhubyah. When the Prophet ﷺ ordered that he be killed, 'Uqbah said, 'Who will look after my sons, O Muhammad?' He said, 'Hellfire.' 'Asim Ibn Thabit Ibn Abil-Aqlah then killed him, and it was said that 'Ali ﷺ killed him."

In the Battle of Uhud, Allah's Messenger ﷺ ordered that the prisoner Abu 'Azzah al-Jumahi be killed, and he was a man who had daughters. Ibn Kathir said, "No mushrik was taken prisoner except Abu 'Azzah al-Jumahi, who was also among the prisoners on the day of Badr. The Prophet ﷺ freed him without ransom [after Badr], and placed a condition on him that he not return to fighting him ﷺ. When he was taken prisoner on the day of Uhud, Abu 'Azzah said, 'O Muhammad, free me for the sake of my daughters and I promise not to fight you.' So Allah's Messenger ﷺ said to him, 'I will not let you walk around in Makkah saying, 'I deceived Mu-

hammad twice.'" He then gave the order and his neck was struck. Some scholars have mentioned that Allah's Messenger ﷺ said that day, 'The believer is not stung from the same hole twice!'" (Al-Bidayah wan-Nihayah).

These two prisoners were not in a position warranting that they be freed, ransomed, or shown mercy, for if this were to have occurred it would have had a negative effect on the Prophet's reputation, as he ﷺ made clear when he killed Abu 'Azzah.

Also, the Prophet ﷺ would not leave one who harmed Islam and the Muslims safe within the confines of his home, even if his harm was through mere speech and incitement, as was the case with the Jew, Ka'b Ibn al-Ashraf. Ibn Ishaq said, "He incited against Allah's Messenger ﷺ, recited abusive poetry, and lamented those of Quraysh thrown into the well at Badr. Ka'b Ibn al-Ashraf then returned to Madinah and composed harassing poetry directed against Umm al-Fadl Bint al-Harith and later against other women of the Muslims" (Sirat Ibn Ishaq).

At this point, the order was issued from Allah's Messenger ﷺ to eliminate this taghut; he then asked who was prepared to carry out the operation. Jabir Ibn 'Abdillah ﷺ narrates, "Allah's Messenger ﷺ said, 'Who will deal with Ka'b Ibn al-Ashraf, for indeed he has harmed Allah and His Messenger?' Muhammad Ibn Maslamah stood up and said, 'O Messenger of Allah, would you like me to kill him?' He said, 'Yes'" (Reported by al-Bukhari and Muslim).

Later, following the Battle of al-Ahzab, Allah's Messenger ﷺ headed for Bani Quraydhah in order to besiege them, as recompense for their breaking of their treaty with the Prophet ﷺ. Allah's judgment concern-

ing them was that all their men were to be killed and their women and children enslaved.

Aishah ؓ narrates, “Sa’d [Ibn Mu’adh] was wounded on the day of the trench when a man from Quraysh called Ibn al-Ariqah shot him [with an arrow] hitting an artery in his arm. Hence, Allah’s Messenger ﷺ set up a tent for Sa’d in the masjid to be close to him. When Allah’s Messenger ﷺ came back from the trench, he put down his sword and bathed. Jibril ؑ, shaking the dust off his head, came to him and said, ‘You have laid down the sword? By Allah, we have not laid ours down. Set out for them.’ Allah’s Messenger ﷺ said, ‘Where?’ Jibril pointed towards Bani Quraydhah. Allah’s Messenger ﷺ then attacked them. They later surrendered to the judgment of Allah’s Messenger ﷺ, and Allah’s Messenger ﷺ referred the judgment concerning them to Sa’d. Sa’d said, ‘My judgment concerning them is that their fighters are to be killed, their women and children are to be enslaved, and their wealth is to be divided.’ ‘Urwah Ibn az-Zubayr said, ‘I was told that the Prophet ﷺ said, ‘You have judged them by the judgment of Allah’” (Reported by Muslim). And thus, brutality towards those traitors served as a beneficial remedy, and a lesson and a warning to others.

Prior to that, the Prophet ﷺ had expelled Bani an-Nadir from their homes and took their wealth as ghanimah after Allah ﷻ revealed to him their plot to assassinate him while he was in their presence. It was not long before he set out, besieging them and waging war against them, with Allah then granting him victory over them. He ﷺ also fought Bani Qaynuqa’ and besieged them and did the same with the Jews of Khaybar, fighting them and conquering their fortresses by force (Sirat Ibn Hisham).

Allah’s Messenger ﷺ likewise would not be silent concerning the right of those Muslims killed treacherously and unjustly, unlike the evil scholars who discourage the Muslims from rising up and taking revenge against those kuffar who kill them, spill their blood, and violate their women. Ibn Kathir said, “Al-Waqidi said, ‘In the month of Shawwal, the 6th year after the Hijrah, the detachment of Kurz Ibn Jabir al-Fihri was sent to the ‘Uraniyyin who killed the shepherd of Allah’s Messenger ﷺ and herded away the camels.’”

Anas ؓ narrated that a group of people from ‘Ukl and ‘Uraynah came to the Prophet ﷺ openly manifesting Islam, and said, “O Prophet of Allah, indeed we are a people of livestock and not a people of agriculture.” They could not bear the nature of Madinah and had gotten ill. So the Prophet ﷺ ordered that they be lent a number of camels and a shepherd, and ordered the group from ‘Ukl and ‘Uraynah to head out with the shepherd and drink the milk and urine of the camels. They set out, and when they reached the area of the lava field, they disbelieved after having embraced Islam, killed the Prophet’s shepherd, and herded away the camels. This then reached the Prophet ﷺ, so he dispatched a party in their pursuit and gave them orders [on how to punish them]. So they melted their eyes with heated nails, cut off their hands, and left them in the area of the lava field until they died in that state (Reported by al-Bukhari and Muslim).

This was the punishment done by Allah’s Messenger ﷺ. Even though he had forbidden mutilation, taking retribu-

tion from these criminal apostates and their likes is something established in the religion. Thus, he did not let the killers of his shepherd go free. Rather, he sent a detachment to detain them and carry out the ruling of retribution on them.

And during the conquest of Makkah (may Allah bring it back under the rule of the Muslims), Allah’s Messenger ﷺ ordered for a number of individuals to be killed even if they were found clinging to the curtains of the Ka’bah. Anas ؓ narrated that the Prophet ﷺ entered Makkah the year of the conquest wearing a helmet. When he took it off, a man came to him and said, “Ibn Khatal is clinging to the curtains of the Ka’bah.” He responded, “Kill him” (Reported by al-Bukhari and Muslim).

Sa’d Ibn Abi Waqqas ؓ said, “On the day of the conquest of Makkah, Allah’s Messenger ﷺ granted amnesty to all the people except four men and two women, saying, ‘Kill them, even if you find them clinging to the curtains of the Ka’bah’” (Reported by an-Nasai).

This prophetic order was also due to their harming Islam and the Muslims. The curtains of the noble Ka’bah could not shield them from the law of the Lord of the creation after the severe kufr they had perpetrated with their hands and tongues.

These evidences from the Sirah of the Messenger ﷺ – and there are many others – do not negate from him the characteristic of compassion and mercy. Rather, these traits are in accordance with Allah’s words, “Muhammad is the Messenger of Allah; and those with him are severe against the disbelievers, merciful among themselves” (Fath 29). Allah’s Messenger ﷺ carried out the command of Allah ﷻ, who said, “O you who have believed, fight those disbelievers near you and let them find brutality in you” (At-Tawbah 123).

Likewise, just as he ﷺ is the prophet of mercy, he is also the prophet of slaughter. As for taking his compassion and mercy for the allies of Allah and applying it to the enemies of Allah, then this is the methodology of the taghut scholars who want the Muslims to compromise with their enemies. Rather, the taghut scholars want the Muslims to obey their enemies as much as possible. And if the Muslim rushes to massacre the enemies of Allah and does to them just as they have done to the Muslims, including killing and humiliating them, these devils hasten to denounce him, “warning” against the image of Islam and the Muslims being distorted. But of which “Islam” do they speak and what religion do they follow?! The religion of the taghut scholars is nothing but apostasy, which can only be cleansed by unsheathing the sword of Abu Bakr as-Siddiq ؓ.

Part 2: In the History of the Rashid Khulafa ؓ

The Sahabah ؓ were people with the softest of hearts, the best of them in morals and character, and the most sincere of them in da’wah, spreading the religion, and raising the banner of Islam. They were the most serious of people in holding tightly to the Sunnah of the Messenger ﷺ in all matters. Amongst these matters, was his guidance in dealing with the kuffar during war. The Sahabah were severe against the kuffar, showing harshness to them by sword and



One example of the Islamic State's brutality towards the mushrikin

by tongue, until they firmly established the religion, upheld the foundations of Islam, and raised the banner of tawhid.

The foremost of them was Abu Bakr as-Siddiq ؓ, through whose steadfastness Allah fortified Islam when he remained determined to fight the murtaddin who resisted a single, clear-cut law of Islam – the obligation of paying zakah. He did not distinguish between them and those who returned to worshiping idols or those who followed false prophets. Instead, he organized brigades and dispatched squadrons, amongst these brigades being one led by the Unsheathed Sword of Allah, Khalid Ibn al-Walid ؓ.

During the first assault against the murtaddin, Khalid ؓ managed to break the army of Tulayhah Ibn Khuwaylid al-Asadi and those who joined him from the Arab tribes. Khalid dispersed them and shattered their strength. As-Siddiq then sent a message to Khalid, telling him to make examples of them and to be severe in doing so. Ibn Kathir said, "Abu Bakr as-Siddiq wrote to Khalid Ibn al-Walid after it reached him that he had defeated Tulayhah and those with him, saying, 'May Allah increase His blessings upon you. Fear Allah, for verily Allah is with those who fear Him and those who are righteous. Be stern in this matter and do not soften. Do not spare any of the mushrikin who have killed Muslims, rather make an example of them. Whomever you capture who has opposed Allah, thinking that he has done well, then kill him'" (Al-Bidayah wan-Nihayah).

Indeed, the Unsheathed Sword of Allah executed the order. He went out, seeking any of those murtaddin from the dispersed, defeated army, and made examples of them, exacting vengeance on them. Ibn Kathir said, "So he spent one month, seeking revenge for the Muslims who were living amongst these tribes when the tribes apostatized. Some of them he burned with fire; others he smashed with stones; others he threw from atop the highest mountains. He did this so that any Arab murtadd who learned of their out-

come might take heed." These deeds terrorized those who remained of the murtaddin, as they began to hear of the news, such that some of them were quick to repent and abide by the Shari'ah, while others were stubborn and insisted upon war.

And when a delegation from Buzakhah (a place in Bahrain, at that time home to the tribes of Asad, Ghatafan, and Tayy) came and requested peace with Abu Bakr as-Siddiq ؓ, promising to abide by all laws of Islam, he gave them the choice between a devastating war and a humiliating peace. Ibn Kathir said, "They then said, 'O Khalifah of Allah's Messenger, as for the devastating war, then we are well aware of it. But what is the humiliating peace?' He said, 'That all weapons and riding animals be taken from you, leaving you as people who follow the tails of camels, until Allah shows the Khalifah of His Prophet and the Believers a reason to pardon you; and that you will return what you took from us, and we will not return what we took from you; and that you bear witness that those who were killed from us are in Jannah, while those who were killed from you are in the Fire.'"

This action of as-Siddiq ؓ was to humiliate those who waged war against Allah and His Messenger, making it clear to them the evil of their deeds and the enormity of their perpetrations. It also kept the Muslim Jama'ah safe from the apostates' danger, by taking their weapons away from them after their repentance. His stipulating of these conditions was a manifestation of the honor of Islam and the Muslims, despite the war with the murtaddin not yet being over.

There was another stance taken by as-Siddiq ؓ, this time regarding al-Fujaah as-Sulami, a murtadd who deceived the Muslims and warred with them, whose punishment was to be burned by fire. Ibn Kathir said, "Indeed, as-Siddiq burned al-Fujaah at Baqi' in Madinah. The reason for that was that he came to him, claiming to be a Muslim,

and asked him to prepare an army for him with which he would fight the people of apostasy. So he gave him what he needed for an army. When he set out [with his army, which consisted of those who followed him, after he killed the ten Muslims whom Abu Bakr dispatched with him], he would kill and take the wealth of any Muslim or murtadd he came across. When as-Siddiq heard of this, he sent an army against him and stopped him. Upon capturing him, Abu Bakr sent him to Baqi', where his hands were tied behind his back and he was thrown into a fire while he was bound."

As for Yamamah (in eastern Arabia), then that is where the fiercest of battles were fought against the murtaddin, those who followed Musaylimah the Liar, and that is where the Sahabah ﷺ exerted their utmost, until Allah made them overpower their enemies and they utterly destroyed them. Ibn Kathir said, "The total of those killed in the grounds of Yamamah and during the battle was nearly ten thousand fighters, and it has been said that it was twenty-one thousand. Of the Muslims, five or six hundred were killed." Ibnul-Athir said, "A message from Abu Bakr reached Khalid, ordering that every pubescent and post-pubescent male be killed, but he had already agreed with their terms of surrender. Thus he kept to his word and did not betray his agreement" (Al-Kamil fit-Tarikh). If it were not for the terms to which Khalid Ibn al-Walid ﷺ agreed with Banu Hanifah before Abu Bakr's message reached him, he would have eradicated those who remained, and Allah knows best.

In Bahrain, after al-'Ala Ibn al-Hadrami ﷺ massacred the murtaddin, their survivors fled in defeat. The Muslims pursued them to make examples of them, as the murtaddin boarded ships to cross the gulf. Ibn Kathir said, "Then the Muslims boarded ships, following those who were defeated, killing them at every outpost and by every road. Those who fled, or at least most of them, fled into the sea towards Darin (a seaport of Bahrain)." Here, the Muslims did not give the murtaddin a chance to catch their breaths or to escape. Instead, the Muslims resolved to pursue them by crossing the gulf in their ships. But when they realized this would delay their goal, al-'Ala Ibn al-Hadrami ﷺ decided to go forth with his army, relying on their Lord, seeking His aid. Ibn Kathir continued, "So they traversed the gulf, by Allah's permission, walking along some soft sand covered by water, which did not sink their camels' feet nor reach their steeds' knees. The distance by boat was one day and one night. They crossed to the other shore, fought and defeated their enemy, took their spoils, then returned to the other side – to their original site. All of that occurred in a single day. They left no enemy alive, but managed to transport the [captive] women and children, livestock, and wealth along with them." This was how the wars of riddah were conducted – tormenting and massacring the murtaddin until they returned to the command of Allah or were killed upon their riddah.

After the war against the murtaddin, as-Siddiq ﷺ aimed at starting the conquests of Iraq and Sham, as the murtaddin were nothing but a major obstacle in the path of jihad for Allah's cause and in the path of spreading Islam unto the world. They are an obstacle necessary to remove, so that it becomes easier for the Ummah of Islam to call those nations

who oppose it and to fight them over the religion of Allah.

Later, in the Battle of Ullays (a village of Anbar) with the Magian Persians, the Unsheathed Sword of Allah ﷺ swore that the river would run with their blood. Ibn Kathir said, "Khalid said, 'O Allah! You have my pledge that, if You grant me victory over them, I will not leave any of them alive until I make their river run with their blood.' Thereafter, Allah ﷻ granted the Muslims victory over them. Khalid's herald called out, 'Capture them! Capture them! Do not kill anyone but those who refuse to be captured!' So the captives were driven like cattle, and Khalid appointed some men to strike their necks by the river. This lasted for three days. Anyone who was brought had his neck struck by the river. The water kept flowing, but the blood settled. So one of the commanders said, 'The river will not run with their blood until you force the water to the blood, so that the blood will flow with it and you will have kept your oath.' So they forced the water towards the blood and the river flowed as if it were pure blood. That is why it is called the River of Blood to this day ... And the number of those killed was seventy thousand."

And during one of the campaigns of Khalid Ibn al-Walid ﷺ against the Romans, one of their leaders – Mahan – asked to meet him to convince Khalid to turn back. The shocking response from Khalid put a sudden end to Mahan's idea. Ibn Kathir said, "Mahan said, 'We have learned that you only came out of your lands due to poverty and hunger, so come and I will give each of your men ten dinars, clothing, and food, so that you can return to your lands. Then, next year, we will send the same to you.' Khalid responded, 'We did not come out of our lands due to what you mentioned, but it is only because we are a people who drink blood, and it has reached us that there is no blood tastier than Roman blood. That is why we have come.' At that, Mahan's companions said, 'By Allah, this is what we were told about the Arabs!'"

Later, during the khilafah of 'Ali ﷺ, there were some people who began worshiping him, claiming him to be divine. He thus ordered that all of them be burned. Adh-Dhababi said, "Some people came to 'Ali and said, 'You are Him!' He said, 'Who am I?' They said, 'You are Him!' He said, 'Woe to you, who am I?' They said, 'You are our Lord!' He said, 'Recant,' but they refused. So he struck their necks and made a ditch for them, and then said, 'O Qanbar [his slave], bring me a pile of firewood.' He then burned them and said [a line of poetry], 'When I saw the matter was one of vice, I kindled my fire and called for Qanbar'" (Tarikh al-Islam). An abridged version of this story was reported by al-Bukhari in his sahih from Ibn 'Abbas ﷺ, who narrated that 'Ali ﷺ burned these zanadiqah alive.

What we have mentioned here of stories is only a small sample of the manner in which the Sahabah dealt with the kuffar and the murtaddin during their wars with them. Whoever wishes to follow them will be guided and saved. And whoever wants to follow another path, then Allah will leave him to what he chose of deviant methodologies and deviating sects. And whoever claims to be more guided than the Sahabah, then he has belied Allah and His Messenger ﷺ, and Allah alone guides to the right way.



GLAD TIDINGS OF IMMINENT
VICTORY
 TO THE PATIENT

Allah ﷻ created His slaves and made tribulation something constant for them, so that the pure become distinct from the corrupt, and that those who perish may perish upon clear proof and that those who live may live upon clear proof. Thus, there will be no consolidation without trial, no victory without hardship, and no ease without difficulty.

The path to Allah ﷻ and what He prepared for the believers therein of immense reward is a costly path, and these costs cannot be expended except by true believers, those whose hearts are attached to Allah alone, who are steadfast upon the methodology of the Prophet ﷺ and his noble companions. These – the true believers – are not confused by famous men and popular names. They seek the truth and recognize its people. And the people of truth are not those whose reputation in “jihad” circulated for decades, only to distance themselves therefrom, to deteriorate and regress, eventually becoming people who desert jihad and deny it. Nor are they those who spent their lives reading and writing about jihad, but when the herald called, “The Islamic State has been established, so come and follow up your knowledge with action,” they turned in arrogance, as if they were hard of hearing.

Describing the path to the gardens of eternity, Ibnul-Qayyim رحمه الله said, “How far are you from the path? It is the path upon which Adam became exhausted, upon which Nuh

cried [in prayer], upon which Ibrahim was cast into the fire, upon which Isma’il was laid down for slaughter, upon which Yusuf was sold for a meager price and spent years in prison, upon which Zakariyya was sawed in half, upon which Yahya was butchered, upon which Ayyub faced harsh illness, upon which Dawud wept greatly [in fear of Allah], upon which ‘Isa walked with wild beasts, and upon which Muhammad ﷺ faced poverty and all kinds of abuse” (Al-Fawaid).

So if this was the condition of the Prophets ﷺ, among whom were those of utmost determination, who met what they met for the sake of Allah ﷻ, had patience, and were steadfast despite the great harm they endured due to their da’wah to tawhid, never slackening or becoming weak, then what about those who are lesser than them? Are they not tried so that they might become pure? Are they not tested so that they might become sincere? Ash-Shafi’i رحمه الله was asked, “Which is best for a man, to be granted consolidation or to be tested?” He said, “He will not be granted consolidation until he is tested” (Al-Fawaid).

Indeed, one who does not have a scorching beginning will not have a shining end. So there is no consolidation until the trials are intensified and the constraints are tightened, as Jannah is only promised to the truthful men and women. Therein they shall gaze upon Allah’s face, which is the highest of blessings and the dearest of hopes. Could that be at-

tained through abundance and pleasure in the dunya, while not being afflicted by hardship? Rather, it is attained by being killed beneath the shades of swords. “Or did you think that you would enter Jannah and what came to those before you has yet to come to you – they were afflicted by hardship and distress, and they were shaken until the Messenger and those who believed along with him said, ‘When will the support of Allah come?’” (Al-Baqarah 214). At-Tabari ؓ said, “The meaning of these words is: Or do you think that you, O believers in Allah and His Messengers, shall enter into Jannah before you are afflicted as those before you were tested and tried with hardship – i.e. difficulty and poverty – and distress – i.e. illness and disease, and before you are shaken as they were shaken, meaning due to what their enemies brought to them of fear and terror, until the people consider Allah’s support to be slow in coming to them, so they say, ‘When will Allah support us?’”

This was not unknown to Hiraql, the Roman king, when he said to Abu Sufyan, “I had asked you how your war with him carries on, and you claimed that sometimes you win the battles, and other times, he does. Such is the condition of the messengers, as they are tested and the ultimate victory is theirs” (Reported by al-Bukhari and Muslim). How could this be unknown to the muwahhidin who think well of Allah?!

And verily this religion is dear, and calling to tawhid and raising the word of Allah in the land requires enormous sacrifice, just like what was offered by the People of the Trench, whom the taghut of their time completely eradicated, leaving no person of them alive. And they – after believing in the Lord of the boy – watched as the kuffar dug the trenches and lit fires therein, in order to cast into them those who were steadfast and would not apostatize. But that did not even scratch at the surface of their iman, nor did it budge them from their religion, until even a woman came holding her baby boy while she was hesitating to throw herself into the fire, so her child said to her in encouragement, “Dear mother, have patience, for you are upon the truth” (Reported by Muslim from Suhayb).

Al-Bukhari wrote, “Chapter: Those Who Choose to Be Struck, Killed, and Humiliated Rather than [Be Coerced into Saying or Doing] Kufr.” He mentioned therein the following narration of Khabbab Ibn al-Aratt ؓ, “We complained to Allah’s Messenger ﷺ while he was reclining against his folded cloak in the shade of the Ka’bah. We said to him, ‘Will you not seek support for us? Will you not supplicate Allah for us?’ He said, ‘There were men before you who were put in holes, dug in the ground. Then saws were brought to them and placed atop their heads, until they were split into two, but that did not turn them back from their religion. Their skins were combed with iron combs, separating their flesh from their bones or nerves, but that did not turn them back from their religion. By Allah! This matter will come to completion, until the rider from Sana’a will travel to Hadramawt, fearing none but Allah or a wolf for his flock. But you seek to hasten matters.’”

For the struggle between truth and falsehood, there is a price that the believers must pay, as Allah ﷻ said, “So they kill and are killed” (At-Tawbah 111). And what is greater than the Battle of Uhud as an excellent study and lesson

learned? In that battle, it was not a single wazir, amir, or leader, nor only two, three, or ten who were killed. Rather, it was the Sayyid of Shuhada, Hamzah, the uncle of the Prophet ﷺ, among seventy of the best of the Sahabah ؓ. In one day, this number of men were killed and mutilated. But which men? They were the Companions of Allah’s Messenger ﷺ. And on the Day of Uhud, the voice of kufr arose and the kuffar became inflated with pride. The kuffar thought their feat would last forever. Abu Sufyan stood and said, “Is Muhammad there?” He ﷺ said, “Do not answer him.” So he said, “Is Ibn Abi Quhafah [Abu Bakr as-Siddiq] there?” He ﷺ said, “Do not answer him.” So he said, “Is [‘Umar] Ibnul-Khattab there?” When no one answered, Abu Sufyan said, “Indeed they have been killed, for if they were alive, they would have responded!” But ‘Umar was not able to contain himself, so he said, “You have lied, O enemy of Allah! Allah has kept for you what shall disgrace you!” Abu Sufyan said, “Hubal [an idol] is highest!” So the Prophet ﷺ said, “Answer him.” They said, “What should we say?” He said, “Say, Allah is higher and more majestic!” Abu Sufyan said, “We have ‘Uzza, and there is no ‘Uzza for you!” So the Prophet ﷺ said, “Answer him.” They said, “What should we say?” He said, “Say, Allah is our patron, and there is no patron for you!” (Reported by al-Bukhari from al-Bara Ibn ‘Azib).

An Arab poet once said, “If a chief of ours departs, another chief stands, speaking and acting as nobles do. And our days are known to our enemy, as they are crowned and adorned in glory.”

Are the believers today better to Allah than that first generation of men, those who were tested and shaken greatly until their hearts reached their throats? And whoever thinks that the conquests of Rome and Constantinople will be made through empty words – not wounds – is confused and mistaken!¹

It should be clear then that after the trials and tribulations, the believing muwahhid stands solid, by his Lord’s permission, and that the munafiq and anyone with weak iman will fall. Thereafter, only the pure will remain. These are those whose cores have been cleansed and clarified of any impurities and filth of the dunya. Then, at that time only, the voice of truth will rise in their souls, and the answer will come to them, descending upon them in all its coolness and tranquility. “O! Verily the victory of Allah is near” (Al-Baqarah 214). Indeed such victory and conquest is near, as we find the wind of our blessed Khilafah blowing from east to west, despite the claims of the enemy. Thus, patience is most fitting, and Allah’s aid alone is sought.

1 The conquest of Constantinople comes after very many martyrs and wounds, as in the events leading up to it, one third of the Muslim army is killed in the Malhamah against the Crusaders who encamp in Dabiq. The triumphant survivors thereafter advance through their jihad until they reach Constantinople and lay siege to it. Only then, after much blood and sweat, does the takbir and tahlil of the patient and persevering muwahhid mujahidin cause the defenses of the city to collapse. This blessing and bounty from Allah through takbir and tahlil is the reward for sincere intentions and serious actions, not the lack thereof found in the empty words of the hypocrites and the sick-hearted.



STORIES OF STEADFASTNESS

FROM THE LIVES OF THE SAHABIYYAT

Jannah, the precious commodity of Allah, is the most blissful place and the ultimate aspiration, to which the believers race and for which competitors should compete. Minds are unable to fathom its blessed essence. The eloquent orator is unable to describe it with words. Yet it is encircled by thorns, not roses, as the blood and severed limbs of those who purchase it bear witness, and willingly sacrificing oneself is the highest form of generosity. “By Allah, it is not something cheap over which the morally bankrupt could haggle. Nor is it something unsought, such that the destitute could purchase it on credit. It has been presented in the market for whoever wishes to acquire it. But its Lord was not content to put a price on it other than the expenditure of souls. The losers procrastinate, while those who possess true love stand, waiting to see which of their souls is suitable to be the payment” (Ibnul-Qayyim: *Zad al-Ma’ad*).

In His Book, Allah ﷻ says something great, and blessed are those who read it or hear it and reflect over it and consider its meaning, that, “If some wound afflicts you, then [know that] a similar wound has already afflicted the enemy. Such are days [of war], which we alternate between the people, so that Allah shall make known those who believe and shall take from amongst them shuhada; and Allah does not like the tyrants. And so that Allah shall test those who believe and shall crush the disbelievers. Or did you think that you would enter Jannah, while Allah has yet to have made known those of you who waged jihad and those who were patient?” (Al ‘Imran 140-142). It is the perfect, divine management of affairs, a wound for a wound, a state for a state, and the believers, some of them are shuhada, and all of them are tested in order to be distinguished, and thus the pure rise above the foul. As for Jannah, it is the reward for those who pass the test and have patience during the trials, remaining steadfast upon hardship, neither panicking nor becoming resentful, never implying by their actions that, “Allah and His Messenger promised us nothing but delusion” (Al-Ahzab 12). How far the sick-hearted are from ever reaching and enjoying the gardens of their Lord!

The muwahhidah must not assume that she is exempt from such tests and trials. Rather, the woman and the man – regarding this – are similar. She could play a major role in keeping her husband and children steadfast. Such was the case of Khadijah and Asma, and of Sumayyah and al-Khansa, as well as many others whose virtues are too numerous to mention here. As for Khadijah, she is the Mother of the Believers and the one whose heart was the first to throb with iman in the prophetic message. She was one of those by whom Allah firmly established this religion through her support of her husband, the Final Messenger, Muhammad ﷺ.

‘Aishah ﷺ narrated that the Prophet ﷺ, after first receiving revelation at Hira Cave, became alarmed and went to his wife, Khadijah, telling her what happened, saying, “I have become worried for myself.” So Khadijah said to him, “Do nothing, but rejoice! For by Allah, He will never disgrace you. By Allah, you keep ties of kinship, you speak the truth, you bear burdens for orphans and widows, you gain virtue by helping the destitute, you are

hospitable to guests, and you help people through their afflictions” (Reported by al-Bukhari and Muslim). So when the Mother of the Believers Khadijah ﷺ heard the astounding news from her husband, she did not despair or become terrified. She did not grab onto her husband for fear of the days to come. And she did not dishearten him, but rather emboldened him. On this, an-Nawawi said, “Scholars have said that these words of Khadijah ﷺ are the greatest evidence and most profound proof of the merit of Khadijah, the excellence of her counsel, the strength of her soul, the firmness of her heart, and the magnitude of her comprehension. And Allah knows best” (Sharh Sahih Muslim).

Days passed and the da’wah spread, as did the oppression of the tawaghit of Quraysh against the muwahhidin. They besieged them in the mountain pass belonging to Abu Talib and banned them from food and water. But the Mother of the Believers was steadfast alongside her husband ﷺ. She was patient and perseverant, while the afflictions of hunger and thirst hit her as it hit the rest of the people with them. She was who she was, a person of great heritage and lineage, and of wealth and esteem. She stayed there in the pass of Abu Talib for two years, hurt by starvation and fatigue, until she died in her state of patience, firmly upon her religion, while her husband was pleased with her; may Allah be pleased with her.

As for Sumayyah, Bint Khayyat, the mother of ‘Ammar Ibn Yasir, then she was the seventh person to accept Islam and the first person to attain shahadah, thus quenching the tree of tawhid with her blood. Yes, O Muslimah, the first blood to be shed for the cause of “la ilaha illallah” was the blood of a woman. Sumayyah, her husband, and her son were mawali (freed slaves) of the Makhzum clan of Quraysh. And when they embraced Islam, they were met with all kinds of torture. Jabir ﷺ narrated that Allah’s Messenger ﷺ passed by ‘Ammar and his family while they were being tortured, so he said, “Glad tidings, O family of ‘Ammar, O family of Yasir, for verily your destination is Jannah” (Reported by ad-Diya and al-Hakim).

Sumayyah ﷺ was not tortured except for the sake of Allah, in order to push her to leave her religion, the path of the Prophet ﷺ, who did not bring wealth, gold, or silver, but only a “new” religion, not followed by the forefathers of the Arab pagans. He gave them a word, to bear witness to and abide by, so that Jannah would be theirs. And despite the severe torture, and despite Sumayyah being a weak, oppressed woman, she remained firm and did not abandon faith or go back on what she believed and that by which she worshiped her Lord. Ibn Ishaq said, “Some men from the family of ‘Ammar Ibn Yasir told me that Sumayyah, the mother of ‘Ammar, was tortured by the family of al-Mughirah [Ibn ‘Abdillah al-Makhzumi] due to her Islam, and she refused to reject Islam until they killed her” (As-Sirah). So her end was that of shahadah, after she was patient and steadfast, when the enemy of Allah – Abu Jahl (Ibn Hisham Ibn al-Mughirah al-Makhzumi) – pierced her with a spear, killing her.

As for Asma, she was the daughter of Abu Bakr

as-Siddiq ﷺ. She was a great role model of steadfastness and jihad. This was Asma, whose father made hijrah with the Prophet ﷺ and took with him all of his wealth, leaving nothing for his family. But she did not complain or become restless. Instead, she defended her father against her grandfather's suspicions. Asma ﷺ narrated, "When Allah's Messenger ﷺ left with Abu Bakr, Abu Bakr took with him all of his wealth, which was five-thousand or six-thousand dirhams. My grandfather, Abu Quhafah, then entered upon us – and he had become blind – and said, 'By Allah, I feel that he has ruined you by taking his wealth with him.' So I said, 'No, dear father, he has indeed left much for us.' So I took some stones and put them on a small windowsill of the house, which is where my father would put his wealth, and then placed over them a garment. I then took my grandfather's hand and said, 'Here, dear father, put your hand over this wealth,' which he did and then said, 'Never mind, then. If he has left this for you, then he did so generously, as this is sufficient for you.' But no, he did not leave us anything, and I only wanted to calm the old man by what I did" (Reported by Ahmad and al-Hakim).

Likewise, Asma did not escape the violence of the taghut Abu Jahl, as she said, "When Allah's Messenger ﷺ and Abu Bakr made hijrah, a group of Quraysh – including Abu Jahl – came to us and stood at the door of Abu Bakr's house. So I went out to them. They said, 'Where is your father, O daughter of Abu Bakr.' I said, 'By Allah, I do not know where my father is.' So Abu Jahl, who was a vulgar and vile man, raised his hand and slapped my cheek, causing my earrings to fall to the ground. And they left" (Hilyat al-Awliya). Such is the state of the Muslimah who believes in her Lord and thinks only the best of Him, expecting to be tormented for the sake of her religion.

When people rose up against the Khalifah, 'Abdullah Ibn az-Zubayr ﷺ, and al-Hajjaj ath-Thaqafi surrounded him at Makkah, it was Asma – the mother of Ibn az-Zubayr – who reassured her son and encouraged him to die for the truth. Ibn Kathir said, "'Abdullah Ibn az-Zubayr entered upon his mother, complaining to her how the people had betrayed him, and how they – even his own children and family – went out to meet al-Hajjaj; and only a few remained on his side, but they had run out of patience. He said, 'Al-Hajjaj and his men are offering to give me whatever I want of the dunya, so what do you think I should do?' She said, 'O my son, you know yourself best. If you know yourself to be upon the truth and to be a caller to it, then have patience upon it – as your companions have been killed because of it – and do not let these boys of Bani Umayyah take hold of you and make a mockery of you. And if you only seek the dunya, then what an evil individual you are, to destroy yourself and those with you. But if you are upon the truth, then the religion has not weakened. And how long will you remain in this dunya? Being killed is better' ... Then, she reminded him of his father az-Zubayr, of his grandfather Abu Bakr as-Siddiq, of his grandmother Safiyyah Bint 'Abdil-Muttalib, and of his aunt 'Aishah, the wife of Allah's Messenger ﷺ, and of Asma's hope that he would

meet them if he were to be killed as a shahid. He then went out, and that was the last he saw of her" (Al-Bidayah wan-Nihayah).

As for al-Khansa Bint 'Amr, then her situation was not very different from that of Asma. She witnessed the battle of Qadisiyyah, in which her four sons partook. So she said to them on the first night of the battle, "O my sons, verily you willingly embraced Islam. You made hijrah by your own choice. I swear by Allah who there is no god but He, you are the sons of one man and of one woman. I never betrayed your father. I did not disgrace your uncle [her brother]. I did not spoil your heritage. I did not soil your lineage. And you know what Allah promised the Muslims of great reward for waging war against the kuffar. Know that the everlasting abode is better than the temporal abode. Allah ﷻ says, 'O you who believe! Be patient, persevere, and perform ribat, and fear Allah so that you might succeed' (Al 'Imran 200). So if you wake up tomorrow morning in good health, then set out to fight your enemy with all discernment, seeking Allah's support against His enemies. Then when you have seen that the war has erupted in all its ferocity and fright, and its flames are burning violently, scorching whatever is in its path, go forth into its sweltering oven and engage it at its fieriest peak. You will attain victory, honor, and status in the eternal abode" (Al-Isti'ab).

Al-Khansa achieved what she sought, and her four sons went out seeking death in its most expected places. All of them were killed in a single day, and when that news reached her, she only said, "All praise belongs to Allah, who honored me through their being killed, and I hope from my Lord that He will unite me with them in the abode of His mercy."

How great Allah made these women! They did not sit and cry, lamenting during the hours of hardship and tribulation. Instead, they carried the weight of the religion and the Ummah on their shoulders, helping a husband, inciting a son...

The Muslimah should take women like these as her role models. When times are tough and tight, she should remember their steadfastness and adorn herself with the fragrance of their conduct.

And our final call is that all praise belongs to Allah, the Lord of the worlds. O Allah, send prayers and blessings upon our Prophet Muhammad, and upon all his family and companions.

الحروف معلم

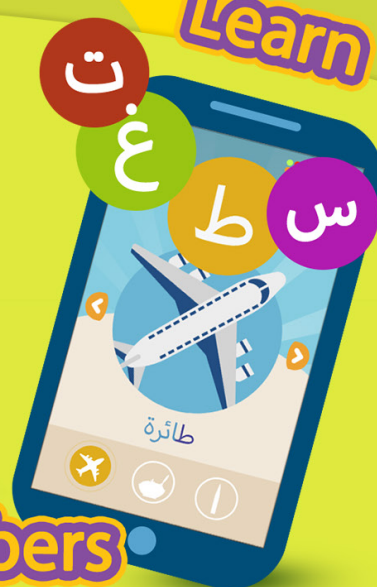
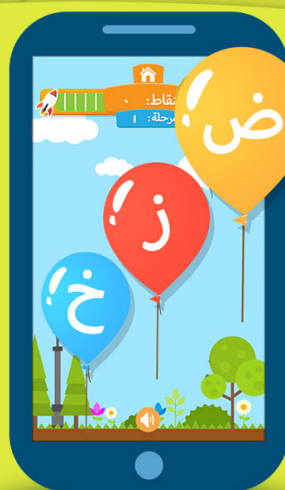
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Operations

As the soldiers of the Khilafah continue waging war on the forces of kufr, we take a glimpse at a number of recent operations conducted by the mujahidin of the Islamic State that have succeeded in expanding the territory of the Khilafah, or terrorizing, massacring, and humiliating the enemies of Allah. These operations are merely a selection of the numerous operations that the Islamic State has conducted on various fronts across many regions over the course of the last few weeks.

Tarabulus Wilayah

On the 26th of Dhul-Qa'dah, five istishhadi brothers succeeded yesterday in detonating their explosive vehicles on positions of the murtadd Government of National Accord's militia in the city of Sirte, which resulted in the killing and wounding of hundreds, the destruction of four tanks, a BMP, and a number of armored vehicles mounted with machine guns.

Meanwhile, a sixth istishhadi succeeded in detonating his explosive vehicle on the murtaddin's rear positions in the area of Bu Hadi southeast of the city of Sirte. The operation resulted in the killing and wounding of dozens of murtaddin and the destruction of a number of their vehicles.

On the 16th of Dhul-Hijjah, approximately 30 fighters

belonging to the murtadd Government of National Accord's militia were killed and 50 others were wounded, and a BTR armored vehicle was destroyed following fierce clashes with the soldiers of the Khilafah in the area east of the city of Sirte.

Halab Wilayah

On the 26th of Dhul-Qa'dah, our istishhadi brother Abu Mu'awiyah al-'Iraqi set out towards a gathering of PKK murtaddin in the village of Tall Hawdhan south of the city of Manbij. He detonated his explosive vehicle in their midst, killing approximately 40 of them and injuring dozens more.

On the 16th of Dhul-Qa'dah, approximately 60 American-vetted Sahwah fighters were killed and wounded and two of their 4-wheel drive vehicles mounted with American machine guns and a 57mm artillery cannon were destroyed when they fell into a minefield in an attempt to advance on the mujahidin's positions in the villages of Jakkah and Talghar. This was after they had gathered approximately 40 vehicles, a number of Turkish army tanks, and more than 300 vetted Sahwah infantrymen, in addition to Crusader air support, only to retreat in defeat and humiliation, carrying away the corpses of their dead and licking their wounds. The mujahidin also succeeded in destroying a Turkish army tank after targeting it with

a guided missile. This was followed by an istishhadi operation carried out by our brother Abu Mus'ab ash-Shami رحمه الله, who detonated his explosive vehicle in the midst of approximately 20 4-wheel drive vehicles and a number of murtadd infantrymen between the villages of East Tal'ar and West Tal'ar, turning them into a heap of scattered limbs. The mujahidin also detonated a series of explosive devices on those who survived as they attempted to flee. The event resulted in 38 murtaddin being killed and several more being injured, along with the destruction of 10 4-wheel drive vehicles.

During the course of the following days, the soldiers of the Khilafah succeeded in driving out the vetted Sahwat from 8 villages east of the town Ra'i and taking control of them. They included the villages of Sandi, Shaw Kabirah, Shaw Saghirah, Rawdah, Athariyyah, Ayyubiyyah, Nahdah, and Muthminah. This occurred following a stealth advance which was punctuated by clashes with the murtaddin, who quickly fled in defeat. The mujahidin then continued their advance and captured the villages of West Tal'ar, East Tal'ar, and Kadrish after conducting stealth operations, in addition to taking control of the village of Sandarah, west of Ra'i in the northern countryside after driving out the vetted Sahwat and taking 4-wheel drive vehicles and a variety of weapons and ammo as ghanimah. Likewise, three inghimasiyyin succeeded in recapturing the village of Buhurtah west of Ra'i after killing a number of murtaddin.

Hims Wilayah

On the 27th of Dhul-Qa'dah, the soldiers of the Khilafah carried out an attack on the Nusayri army's checkpoints located past Tallat as-Sawwanah near the area of Huwaysis towards the east of the wilayah. They captured 11 checkpoints, by Allah's grace, following clashes in which several of the murtaddin were killed, and also took two 4-wheel drive vehicles as ghamimah, as well as a truck

mounted with a 14.5mm machine gun, another mounted with a 37mm machine gun, an armored bulldozer, and a variety of weapons and ammo.

Dayala Wilayah

On the 29th of Dhul-Qa'dah, the soldiers of the Khilafah launched an attack with various types of weapons on a Rafidi Mobilization barracks in Mutaybijah in the area of 'Adhim. Fierce clashes took place, during the course of which the mujahidin killed more than 50 murtaddin, injured dozens more, and took another two prisoner, in addition to burning 5 Hummers and a 4-wheel drive vehicle. They also captured a 4-wheel drive vehicle as ghanimah, as well as three 14.5mm machine guns, two 12.5mm machine guns, and a variety of weapons and ammo before returning safely back to their positions.

Denmark

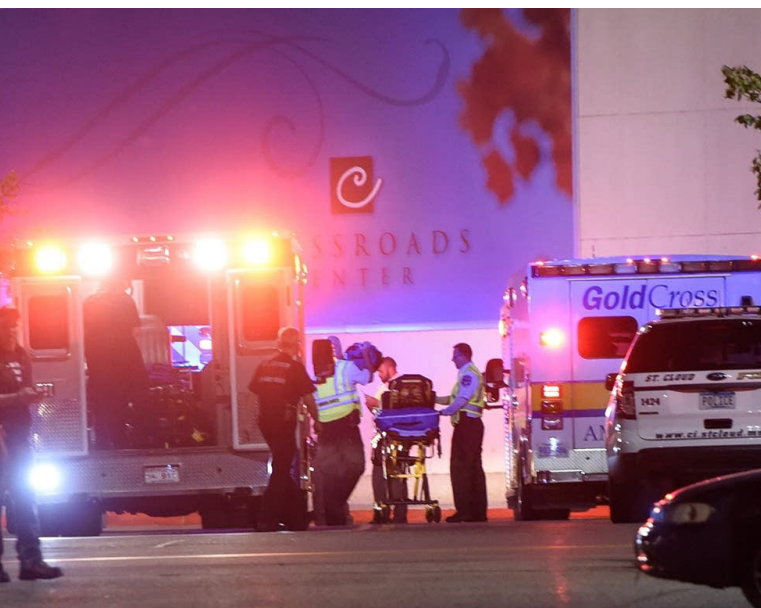
On the 29th of Dhul-Qa'dah, a soldier of the Khilafah – our brother Mesa Hodzik رحمه الله – targeted the Crusader police in Copenhagen in an operation which he carried out in response to the calls to target the nations that are members of the Crusader coalition waging war against the Muslims.

Sahil Wilayah

On the 3rd of Dhul-Hijjah, three soldiers of the Khilafah set out towards a Nusayri checkpoint at the Arzunah Bridge in Tartus where our brother Abu Ahmad ash-Shami رحمه الله then detonated his explosive vehicle on the checkpoint, turning those present there into a heap of torn limbs. A security force then arrived to examine the area, and our istishhadi brothers Abu Ibrahim as-Sahili and Usamah al-'Iraqi رحمه الله targeted them with their explosive jackets, killing and injuring dozens of murtaddin.



The devastating attack in Sahil shook the Nusayriyyah



The attack in Minnesota terrorized the Crusaders

Somalia

On the 15th of Dhul-Hijjah, the soldiers of the Khilafah launched an assault on a police station and checkpoint in the city Qof Judud, towards the west of Somalia.

America

On the 15th of Dhul-Hijjah, a soldier of the Khilafah – our brother Dahir Adan ﷺ – stabbed 10 kuffar in the state of Minnesota in response to the calls to target the citizens of the nations involved in the Crusader coalition.

West Africa Wilayah

On the 18th of Dhul-Hijjah, the soldiers of the Khilafah launched a fierce surprise attack on an African coalition convoy in the town of Malum Fatiri in Borno towards the northeast of Nigeria. The attack resulted in 40 Crusaders being killed and dozens more being injured, with those who remained alive fleeing in defeat, and the mujahidin seizing a large cache of weapons and equipment.

Dimashq Wilayah

On the 19th of Dhul-Hijjah, Islamic State air defense units shot down a Nusayri warplane that had carried out four airstrikes on the mujahidin's locations at Mount Naqb as they were being attacked by the Sahwat. The plane crashed between Nusayri territory and the territory of the vetted Sahwah factions, who then handed the pilot over to Nusayri forces after he had ejected and landed in the area of Sarrah near Mount al-Isharah. The handover of the pilot to the Nusayri army came after the Nusayri army agreed to requests previously made by the vetted Sahwat through some middlemen from the "national reconciliation" for weapons and ammunition in order to replace what they'd lost as a result of the Islamic State's attacks on their locations in East Qalamun in recent days. It's become widely known that the Nusayri army as of late has been launching airstrikes on a near-daily basis targeting Islamic State positions in East Qalamun and also bombarding them with heavy artillery shortly after the Khilafah's battles with the murtaddin. They have also, on several occasions, fired flares at night during the course of attacks launched by the soldiers of the Khilafah on these locations.

Furat Wilayah

On the 23rd of Dhul-Hijjah, a unit of Islamic State soldiers clashed with a joint force of Crusaders and murtaddin as they attempted to airdrop their forces using two American Chinook planes and four Apache helicopters on the road between Bayji and Hadithah near the village of Sakran. During the course of the clashes, the descending force fell into a field of mines planted by the soldiers of the Khilafah, and the clashes resulted in 10 murtaddin being killed and the joint force withdrawing in defeat.

Baghdad Wilayah

On the 8th of Dhul-Hijjah, our istishhadi brothers Abu 'Aishah al-'Iraqi and Abu Suhayb al-Falluji ﷺ succeeded in reaching a gathering of Rafidi mushrikin on Filastin Street in the middle of Baghdad where Abu 'Aishah detonated his explosive belt in their midst. He was followed by Abu Suhayb, who detonated his explosive vehicle on those of them who survived the first attack. The two blessed attacks resulted in approximately 40 murtaddin being killed and approximately 60 others being wounded.

Kenya

On the 9th of Dhul-Hijjah, three sisters who pledged allegiance to the Islamic State – Umm Ma'bad, Umm Sa'd, and Umm Maysarah ﷺ – attacked a police station in the city of Mombasa in support of the Islamic State, which is being targeted by the Crusader nations. The sisters entered the police station and attacked the personnel there with knives and a petrol bomb, injuring two Kenyan Crusader policemen before attaining shahadah when they were shot by the Crusader police.

Khayr Wilayah

On the 15th of Dhul-Hijjah, a unit of inghimasiyyin set out in the direction of the Nusayri army's artillery battalion base southwest of the city of Khayr. They clashed with them using various types of weapons and the murtaddin fled in retreat from the artillery battalion base, leading to the complete capture of Mount Thardah, which overlooks the city's military airbase.

Just one day after the blessed operation, Islamic State air defense units shot down a Nusayri warplane in the city of Khayr after targeting it with anti-aircraft guns. The plane was destroyed and its pilot, the Nusayri criminal Colonel 'Ali Hamzah, was killed.

بغداد

BAGHDAD HARVEST

(Dhul-Hijjah 1436—Dhul-Hijjah 1437)

38

Istishhadi
Operations

Explosive
Belts

30

8 Rugged
Vehicles

40

Explosive
Devices

2

Car Bombs

KILLED MORE THAN

2400

RAFIDAH

Let the invading aggressors and spiteful Rafidah know that the blood of Ahlus-Sunnah is dearly expensive, and it will never be wasted in vain after today. We will confront, by the power of Allah, any aggression against it with the severest and most vexing of responses, the brutality of which has no limits. And let them know that Baghdad, the Home of the Khilafah, was built by our ancestors and we will never give it up. And we will replant the flag of tawhid, the banner of the Islamic State, therein.

Sh. Muharib al-Juburi
Islamic State Announcement Speech
1427

BATTLES AROUND **Tadmur**

During 6 Months

Since the Islamic State withdrew
from the city of Tadmur in the
month of Jumada al-Akhirah
until the month of Dhul-Hijjah in
the year 1437

KILLED & WOUNDED MORE THAN

500

OF THE NUSAYRI ARMY
AND ITS RAFIDI MILITIAS

DESTROYED & RETRIEVED

9
BMPs

17
23mm Cannons

40
Tanks

20
Cannons
[122-130mm]

7
Bulldozers



AND DOZENS OF OTHER VEHICLES AND
CANNONS OF VARIOUS CALIBERS

SELECTED 10

VIDEOS FROM THE WILAYAT OF THE ISLAMIC STATE

1ST

صناعة الوهم
THE MAKING OF ILLUSION



WILAYAH: KHAYR

2ND

ملحمة الثبات 3
THE WAR OF STEADFASTNESS 3



WILAYAH: DIJLAH

3RD

الصاعقات المريعات
THE TERRIFYING THUNDERBOLTS



WILAYAH: FURAT

4TH

عزة الجهاد
THE HONOR OF JIHAD



WILAYAH: BARAKAH

5TH

صولات الفداء 2
RAIDS OF SACRIFICE 2



WILAYAH: HIMS

6TH

جيل الخلافة
THE GENERATION OF THE KHILAFAH



WILAYAH: KHAYR

7TH

فما وهنوا لما أصابهم
THEY DID NOT WEAKEN WHEN AFFLICTED



WILAYAH: HALAB

8TH

وإن عدتم عدنا 3
AND IF YOU RETURN, SO WILL WE 3



WILAYAH: NINAWA

9TH

جحيم المرتدين
THE MURTADDIN'S HELL



WILAYAH: NORTH BAGHDAD

10TH

إننا لهم بالمرصاد
WE LIE IN WAIT TO AMBUSH THEM



WILAYAH: 'ADAN ABYAN



RUMIYAH[®]

Allah's Messenger ﷺ was asked, "Which of the two cities will be conquered first? Constantinople or Rumiya?" He ﷺ replied, "The city of Heraclius will be conquered first," meaning Constantinople (Reported by Ahmad and ad-Darimi from 'Abdullah Ibn 'Amr).